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THE
CALCUTTA REVIEW

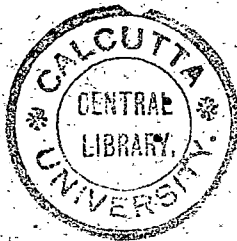
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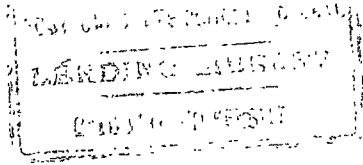
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Buddha and Mara

By the courtesy of the "Bangabani"

CRCU 104



THE CALCUTTA REVIEW

APRIL-MAY, 1923

ISLAMIC CULTURE¹

Mr. Bottomley and Gentlemen :

It has given me great pleasure to preside at to-day's function. It is a function in which the members of my community in Calcutta are greatly interested and they attach to it special significance. I am sure you would all like me first of all to express our cordial appreciation of the splendid programme of recitations and acting which has been so well carried out. I am neither a poet nor a critic but I have no hesitation in saying that some of the verses to which we have listened shew that the Madrasa does not lack fine poetic talent and I tender our cordial thanks to the authors as well as the students of both the Arabic and the Anglo-Persian Departments who have given us such a delightful treat this afternoon. It is my pleasant duty to offer hearty congratulations to those who have won distinctions and prizes to-day, for these are proofs not only of hard and conscientious work on their part and on the part of the teachers but of the general efficiency of this historic institution.

I am glad to find that the report of the year just ended is so satisfactory from every point of view, the number of the students, their health and behaviour, and the results of the

¹ Address delivered by Sir Abdur Rahim at the Calcutta Madrassah on the 12th of March, 1923.

examinations. I cordially congratulate the Principal, the Head Maulvi and the Head Master and all the other professors and teachers of this institution on the year's good work. I join with you Mr. Bottomley in expressing our deep sense of the loss which the community sustained by the passing away from our midst of two of its most respected leaders, Nawab Sir Syed Shamsul Huda and Nawab Sirajul Islam, Khan Bahadur, both of whom, as you say, always evinced great interest in the Madrasa. I was fortunate in enjoying their friendship and I know they were men of great worth. The community is distinctly the poorer by their deaths.

At one time the non-co-operation movement threatened even this Madrasa but that storm I am glad to note passed away without leaving behind any effects on the institution. I feel sure that the Madrasa-i-Alia which is so well enthroned in the esteem and affections of the Musalmans of Bengal will also survive attacks delivered from other quarters. You have referred to the recommendations of the Retrenchment Committee regarding the Calcutta and the other Madrasas and Muhammadan education generally and which, as you say, have not found favour with the community. I am not, as you can well understand, in a position to express on this occasion my opinion on these recommendations. They are a thorny subject. But we all know that the community would not only not like the Government to divest itself of the responsibility for these institutions but that it is their earnest desire that the Government should do all that it can to widen the scope of their work by adding to their equipment and resources.

I am specially pleased to note that much attention is devoted to Urdu in the Anglo-Persian department. I can conceive of no worse calamity befalling the cause of Islamic culture in Bengal than the disappearance of Urdu from our schools. For, Urdu is the language of Islam in India. Without it the Musalmans of Bengal will have little chance of knowing much if anything about their religion, their history and their

traditions. Moreover they would be isolated from the rest of their coreligionists and from the movement of Islamic thought in India. I do not say that Bengali is to be altogether displaced in the curriculum of education for Moslem students but Urdu must at least be treated as a necessary second language. This may be an additional burden to the students but I do not think the burden will be found to be too onerous for there are very few Moslem students who have not some acquaintance with the spoken and written Urdu. And if you have as teachers of Urdu able masters of the language like Maulvi Syed Mhammad Yunus Saheb, the students of the Calcutta Madrasa will not in respect of proficiency in Urdu lag far behind their coreligionists of other parts of India.

The Calcutta *Madrasa's Anglo-Persian* branch is one of the few schools in Bengal where the young Moslem students have the advantage of breathing in any measure an atmosphere of their own culture and of profiting by the influence and guidance of teachers who are in sympathy with, and understand Islamic ideals. If the education of our boys is not to mean for ever, a mechanical passing of certain examinations and if any attempt is to be made to develop their character and widen their outlook, then it is of paramount importance that this department of the Madrasa should be strengthened and expanded. Indeed, we cannot stop there. The community long ago perceived the need for a College where the modern side of higher cultural education should in the case of Muhammadan youths be supplemented by an adequate course of Islamic studies. The Dacca University, it is hoped, will soon supply this want in Eastern Bengal but it can be provided in Calcutta only by an Arts College especially equipped for this distinctive purpose. And that is what the Calcutta University Commission recommended in their memorable report. The site that has been acquired by the Government for a Muhammadan College is, however, still lying vacant, a sadly eloquent testimony to the condition of things Muhammadan in

Bengal. I wonder when we shall see that College. Even Madras with its 6 p.c. of Muhammadan population has forged ahead of us in this respect for it is now more than three years since the Madras Government started a Muhammadan College.

As for the Arabic side it is, perhaps, difficult for outsiders to realise the great part which this and the other Madrasas in Bengal maintained by the Government play in the life of the community. Nor do they fully appreciate their political value in bringing the Government into touch with those sentiments and ideas which move the general body of the people. In fact, Warren Hastings whether he himself understood the intrinsic worth of Arabic and Sanskrit learning or not, undoubtedly acted as a far-sighted statesman in founding the Madrasa-i-Alia and the Sanskrit College. The people of the country barring a few theoretical politicians of the day appreciate few acts of the Government better than maintenance by it of institutions which foster their own literature, arts and sciences hallowed as they are by their history, traditions and religious sentiments.

An institution like this is never very prominent in the eye of the general public, its graduates are not called B.A.'s and M.A.'s and are seldom to be met with, if at all, in the public services of the country or in the professions. Nevertheless the graduates who go forth from the Madrasas every year to various towns and villages are every day influencing the lives of the people though silently and unobtrusively. That influence on the whole is beneficent but our Maulvis with a somewhat clearer definition of their duties could undoubtedly be employed still more effectively in maintaining among the people a high level of moral and social discipline, in cementing the bonds of society, in inspiring invincible courage and indomitable perseverance in fighting the battle of life and in bringing comfort and consolation to the poor the distressed and the afflicted.

The Musalmans now-a-days have no established church in Bengal or anywhere else in India and have no state-paid

service of clergymen or priests. In the days when they ruled in Bengal almost each town had its state-maintained seminaries of learning and almost every well-to-do Muhammadan *Mansabdar* *Aimmadar*, *Jaigirdar*, *Zemindar* and official maintained a *Madrasa* or a *Maktab* in which instruction in Islamic Divinity, Theology, Jurisprudence, Arabic and Persian literatures, Medicine, Mathematics, History and Philosophy was imparted. Those institutions gradually declined as the government of the country passed from their hands and the last traces of them were swept away when Persian was abolished from the courts and the Government offices. And with Persian, as is well known, the Muhammadan judicial, executive, revenue, and ministerial officers, the men and the children of men with whose help the East India Company had been able to organise the civil administration of the country, disappeared from the public services. In most towns and villages all the memory that is left of those days is to be found in so many heaps of ruins of old *Madrasas* and *Mansions* and the descendants of the once rulers and administrators of Bengal are reduced to helpless, hopeless, poverty without the means to give their sons a decent education without outside help.

To come back to my point, I am afraid that though the sentiments of all of us are fervently enlisted in the cause of Islamic education, few of us fully realise the great scope which the *Madrasas* can be made to afford in this connection. If you will see that they are better equipped with the great resources of Arabic and Persian learning, arts and sciences with a well filled library and with professors of eminent distinction in each branch of Islamic knowledge, *Tafsir*, *Hadith*, *Usul*, *Fiqh*, History, literature and philosophy, no matter where they come from, men like the late *Shamsul Ulama* *Maulvi Wilayat Husain*, *Maulvi Tafiullah* and *Maulvi Abdul Majid* if you attract earnest and capable students and see that they all imbibe the true inspiration of Islam and that each of them masters at least one branch of Islamic learning, you will then find that the

graduates of the Madrasa will in a few years infuse a new life and an irresistible energy into the community. It is also necessary that our Madrasa graduates should have a fair working knowledge of the English language in order to enable them to have an insight into the thought and movements of those nations who are the exponents of modern civilisation and to communicate to them their own ideas—for who will deny that the English and the other European nations have much to teach us ?

On the other hand, Islam, I fully believe, has still a valuable mission for the world. But your graduates can never successfully fulfil that mission without a sufficient command of some European language, specially English. I believe the Madrasa Committee in their report have recognised this need. This will undoubtedly mean an addition to the task of our students on the Arabic side but surely if they have any real love for Islam and a zeal for the advancement of Islamic thought, they will rise equal to this further demand on their energy. Such additional equipment will indeed enable them to reap a rich harvest of rewards quite beyond their reach in the present circumstances. The lives of the innumerable Imams, Faqihs, Ulama and Hukama of Islam who scattered all over the world to learn and to teach should surely supply sufficient inspiration and strength to the Moslem students in Bengal. It was no poetic exaggeration of Carlyle when he said of Islam :

“ Is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand ; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada ! ”

That divine spark, believe me, is not yet extinct, it exists in the very being of Islam. Nor is the virtue of Islam obsolete and out of date in the twentieth century. On the other hand Islam is not yet fully realised. The simple truth of Islam has not to be sought in abstruse speculations of

mystic philosophy nor is it wrapped up in the language of skilled rhetoric of diplomacy nor does it stand in need of vague and elusive poetic imageries with the magic play of light and shade calculated to conceal emptiness. It is writ large on its cardinal doctrines, its principal institutions and the entire history of its peoples. Anyone can read it who is capable of the least reflection and has a mind reasonably free from prejudice. Once you grasp it, there would be no further need for that fashionable search after the synthesis of the East and the West of which one hears so much now-a-days.

The cardinal teaching of Islam is 'fawhid' which means acknowledgment of the supremacy of one all-powerful beneficent Creator and Ruler of the Universe and of all life. Islam does not claim this doctrine as a discovery of its own or as something original : indeed the Moslem theologian-jurists base it on the universal promptings of human conscience. This is the pillar of our Iman or Faith. Islam, however, emphasises this doctrine as perhaps no other religion does, and tries to make of it a living force and an everyday spiritual mentor, by means of a few simple injunctions. Its principal injunction is Namaz, or the daily prayers which require us to present ourselves in all humility before our Creator, the stern judge of right and wrong, five times every day even though for a few moments and to pray for strength from him for the discharge of the manifold duties of our daily social life.

This is the essence of the whole teaching of the Koran and hence the important characteristic of Islam is its universality. It is the religion of Dawat and Tabligh. It invites every human being to its ample fold, be he white, black or brown in colour, of Semitic, Aryan, Turanian or Negroid stock thus recognising the capability of all to live a spiritual, strong and well-ordered life. I need hardly point out at the present day that it is a wholly false notion that the religion and laws of Islam enjoin conversion by force. Force is permitted only against aggressors while the Islamic law permits the

non-Moslems living in a Moslem state (zimmi) to participate in all the rights of citizenship, nay, to live in accordance with their own customs and usages and the ideals of their different religion and civilisations. In fact, it is a cardinal doctrine of Islam that mankind—and be it noted not merely Moslems or men of any particular creed, race and colour—are the highest of God's creation and that all are equally entitled to make the best use possible of the universe and whatever it contains by the exercise of those faculties, which God has given them. There are no high or low castes and no untouchables in Islam.

Islam not merely by the spirit of its teachings but by its laws and injunctions aims at human brotherhood and true democracy by according as far as possible, to each individual and people equal opportunities in life and equal rights of citizenship and not by taking away from the talented and the industrious to give to the stupid and the idle. Islam's first legal maxim is that every one is entitled to what he earns for himself and must suffer for his own shortcomings. There is no Bolshevism in Islam. Private right and private property are not only fully recognised but are absolutely inviolable. Islam encourages as no other system does the growth and development of all peoples and classes of peoples to their fullest stature. No conflict is possible in Islam between capital and labour; both are equally free, without any discrimination on ground of colour, race or creed. This is the corner stone of Islam's economic laws and the facts of history amply testify to the soundness of their policy. But while recognising the essential freedom of all peoples and classes, of labour and capital, Islam is unbendingly stern in the repression of social injustice and disorders. Here again no distinction is made between the colours, castes or creeds of the citizens.

These features of the Islamic system permeate the whole history of Moslem peoples and it was these that made them for centuries the upholders of civilisation and the worldwide

exponents of those liberal arts and sciences which since their decline have ceaselessly continued their wonderful development though no longer under Moslem guidance. Till almost the beginning of the 19th century they were the most powerful of all the peoples and the extensive pages of Islamic history are so crowded with men of great character, remarkable genius and noble achievements that highly instructive and inspiring volumes could be written on the heroes of Islam. In the vast field of Arabic sciences I can claim some acquaintance with one subject, *viz.*, Jurisprudence which is an important subject of study at this Madrasa. I venture to assert that the work accomplished by the Moslem jurists in this respect is most admirable, judging both by its volume and its excellence. The historical works of the Arabs for accuracy of detail, liveliness of narrative and candour of criticism have few, if any rivals. Their dictionaries, encyclopedias, biographies and grammars can well be described as perfect from the point of view of scientific arrangement, accuracy and comprehensiveness. They vastly advanced the sciences of chemistry, mathematics and astronomy. The contributions of the Arabs and the Persians and other Islamic peoples to poetry and other imaginative literatures are no less notable and conspicuous.

Their love of learning and of the arts of civilisation partook of the catholicity and an earnestness of the spirit of their religion. The Islamic rulers ransacked every corner of the globe in search of books and writings and of men who had anything to teach, for philosophers, scientists, artists and craftsmen and showered on them wealth and honours. It was thus that they spread and developed the products of human genius, talent and labour in all their manifold forms of expression. During the centuries when Islamic civilisation was in the ascendant, the numerous Universities, Colleges, Schools and wonderful Libraries that were dispersed throughout the Islamic countries and thronged with students eager to

learn at the feet of professors and teachers distinguished for their contributions to human knowledge stimulated and spread an intellectual activity over vast portions of Asia, Europe and Africa which would stand comparison with that of the present-day Europe. The intellectual output of the Moslems was so great that in each of the larger libraries the catalogues alone comprised several volumes. The Muhammadan Law recognised no copyright, no patents and no trade marks. There never was any ban on religious and literary discussions so long as they did not give rise to turbulence: Islam's fold was found wide enough to embrace even numerous religious sects and no less than 72 of them are recorded in history. Their achievements in those forms of art to which they devoted their talents have not yet been excelled and their sense of beauty and harmony has left behind its imperishable expression in architecture. Nor can I omit especial mention of the work of Moslem calligraphists: its exquisite beauty is an unending source of delight to all lovers of art. Another lesson to be borne in mind is that the Muslims always freely acknowledged their indebtedness to those who taught them anything: they learnt Mathematics from the Hindus and named the science Hindisa, they have enshrined the names of the great philosophers, scientists and artists of ancient Greece in the hearts of millions of Moslems throughout the world. Even the Mahomedan street boys of Bengal know the names of Plato and Aristotle. For this noble trait in their national character, Moslems are indeed charged with want of originality.

There is a great truth in the saying that there is nothing new under the sun. The evolution of human capability has proceeded from step to step. The Saracens, the Persians and the Moghuls revived and greatly developed almost all the sciences of their days, opened up new vistas of thought and inaugurated fresh methods of enquiry and expression. Then they impressed all the fields of intellectual activity with the stamp of their own distinctive genius. It is a melancholy

reflection that the services which the Moslems thus rendered to the cause of humanity and civilisation are so scantily acknowledged. But for them it is indeed doubtful whether Christian Europe would have ever had its renaissance. This is what Lecky says: "Not till the education of Europe passed from the monasteries to the Universities, *not till Muhammadan science* and classical forethought and industrial independence broke the sceptre of the church did the intellectual revival of Europe begin." That Muhammadan science, be it noted, was fostered under the sway of Islamic church.

India, indeed, is deeply indebted to her quondam Moslem rulers not only for the most beautiful creation of human genius, the Taj and the other architectural wonders that are to be found almost all over the country, but also for her numerous useful and artistic products which now adorn many cultured homes of Europe and America: the carpets, the brocades, the shawls, muslins, embroidery and lace work and the gold and silver work, carved wood and ivory work, to mention only a few. Not the least valuable gift of Moghul genius to India, is the Urdu language which, if a certain class of politicians did not stand in the way, would have every chance of being the *lingua franca* of India. Is not a common language the first need of a people aspiring to nationhood? The exquisite and invaluable products of Moslem genius are by no means confined to India but are scattered all over the three continents of Asia, Europe and Africa. But beware! all sorts of men, even some belonging to little peoples unknown to history or fame, are busily engaged in robbing you of your ancestor's noble achievements. It is your most sacred duty to safeguard their great names for they are inseparably associated with the good name of Islam itself. There is no attack more dangerous than that of a false propaganda and no thief more wily and insidious than he who steals people's reputation.

One observation irresistibly occurs to me in this connection that the new cult of the 'Churka' and the 'Khaddar,' the symbol

of the non-co-operation movement implying as it does, aloofness from the world and an abandonment of all earnest effort to utilise the resources of nature for the ever-growing needs of an expanding humanity is repugnant to the entire spirit of Islam and the history of Islamic civilisation. In fact, I refuse to believe that any Moslem however fervently and even sincerely he may in the blinding heat of political strife and passion advocate such a formula, can ever regard it as consistent with the ideals of Islamic civilisation. It can never kindle genuine enthusiasm in Moslem breasts. What distinguishes Islam above all, is its unparalleled power of absorption and assimilation and to this characteristic of the Islamic system the doctrine of isolation from the main currents of world's activity is wholly antagonistic. There is no rahbaniat or Sanyasism in Islam. *Students of the Madrasa*, I must beseech you with all the earnestness I command, not to let yourselves be carried away by the political shibboleths of the day : no people have become great by means of mere political theories and wrangles. You will best help the general and political welfare of the country as well as of your community, if you will only earnestly strive to revive the highest traditions of Islam in Bengal. Hold fast to the high purpose of Islam, to Islamic faith and outlook on life, to the memory of our holy Prophet Mohammad (God's peace will be on him) and of Islam's great men and their noble achievements ; foster within your breasts Islamic courage and determination, Islamic zeal for learning and progress, and spread far and wide the Islamic spirit of brotherhood : you will then be able to say with the poet :

بخت خواب الوده ما بیدار خواهد شد مگر
ز آنکه زد بر دیده آب از روی رخشان شما

ABDUR RAHIM

THE NEED OF A POLYTECHNIC INSTITUTE IN INDIA

CHAPTER I.—THE NEED OF TECHNICAL INSTITUTIONS

Pandit Madan Mohan Malaviya, whilst dealing with the various recommendations of the Commissioners, in his dissenting note suffixed to the Industrial Commission Report says—

“But after all that may be done in this direction, the large needs of the education of the youth of a country which is equal to the whole of Europe minus Russia, cannot be met in this manner. Those needs, and the vast possibilities of development which lie before us, demand that at least one first class Imperial technological or Polytechnic Institute should be established in India without any further delay.”

Pandit Madan Mohan Malaviya differs from the other members only in the matter of time. The majority recommend, besides provincial industrial and technical institutions, the establishment of two imperial colleges of the very highest grade. They do not unfortunately specify any time limit. They simply observe “...but, we think it will be necessary ultimately, if not in the immediate future, to provide India with educational institutions of a more advanced character, which no single province could support or fill with students, yet each province will need to a greater or less extent.” Four years have already elapsed since the publication of this report!

COMPARATIVE IMPORTANCE OF TECHNICAL INSTITUTIONS OVER SERVICES

Indeed among the list of the Questionnaire of the Industrial Commission there are several that relate to the formation, establishment or development of technical and scientific institutions and one wonders why the Commissioners did not, commensurate with the matter contained in the

five bulky volumes of evidence, fully discuss the question of Industrial and Technical education. The Commissioners laid a special stress on the formation of Industrial services and thought these should provide the nucleus for Industrial advancement and that it should be left to the services to determine the future action to be taken regarding the various steps for bringing about the industrial amelioration of India. It is true, the formation of services may be a necessary preliminary to act as a bureau of information yet their existence without technical research and laboratories is like the presence of a scientist without a laboratory, a mechanic without a workshop or the attempt of an individual to read at night without a lamp. People are still in doubt as to whether the money that is being spent by Government cannot be more profitably employed in the establishment of technical institutions as compared to the formation of industrial services, whether imperial or local. Only the other day in his prefatory note, on the development of indigenous cutlery industry, placed before the second Conference of Directors of Industries, Mr. F. R. R. Rudman observed that £188,882 worth of cutlery was imported into India in spite of the fact that steel could be obtained from the Tata Iron and Steel Company, and the bone, ivory, etc., required for the handles were also locally obtainable. Mr. Rudman further remarked, "The local knives, however, lack finish and, though serviceable in themselves, it is not unlikely that they will be ousted by the more attractive imported knives, unless something is done to assist the industry." The note was discussed by the Directors of Industries and several suggestions were made. One suggestion was to get a European firm settled in India, the other was for obtaining information regarding the cost of an up-to-date plant and the third related to the importation of a Master Cutler. In the end however it was resolved that, "if any Director of Industries or a member of his staff went to England on leave in the next hot weather, he might investigate the conditions obtaining in

England and make recommendations regarding the best course to adopt."

It is not known whether any such person, as mentioned above, ever went to England or enquired into the possibilities of the cutlery industry, but this illustration would suffice to show how helpless the Directors are in such affairs. On the other hand if there were a sufficiently advanced Polytechnic Institute it will not be difficult for it to suggest some means of giving a high finish to the present cutlery and thereby help the Indian manufacturers in competing with the foreign cutlery firms.

When one looks at the five bulky volumes of the evidence produced before the Industrial Commission one cannot help noticing the vast amount of information that is contained therein. Numerous fields of development or research have been pointed out by the witnesses most of whom happen to be experts in their own line. All that information in the evidence seems to have been regarded as waste-stuff or as being out of date. Fresh surveyors have been appointed and they are busy ascertaining the possibilities of the development of industries. What will be the next step is still a problem. In the United Provinces, for instance, Mr. A. C. Chatterji, in his interesting and well-informed "Notes on the Industries of the United Provinces" prepared under the direction of the Local Government in 1908 has offered several suggestions for developing the dying industries of the Province as also for initiating the manufacture of other imported articles which could be prepared from the raw products available in the Province itself. The voluminous evidence of the U. P. men before the Industrial Commission of 1916-17 contains a huge amount of information from those people who are specialists in their own line. Now the U. P. Government instead of utilising the already existing material and initiating research and demonstrating to the inhabitants the possibilities of running any particular and innate industry on business lines has

again appointed surveyors to ascertain the conditions of industries in the Province. One may as well enquire, did not Mr. Chatterji's notes contain sufficient information and have not the witnesses before the Industrial Commission supplied material enough to keep at least two or three research institutions busy for several years to come? Was then there a necessity to appoint another half a score of surveyors much less qualified than either Mr. Chatterji or the witnesses appearing before the Industrial Commission? It is a question of opinion, but I feel that even if these surveyors succeed in collecting more useful information than Mr. Chatterji it will all remain on paper unless means are devised for giving practical shape to the various suggestions made by them and this is not possible unless there are institutes capable of carrying on research and demonstrating the manufacture of articles on business lines. To take a concrete case, this province imports a very large amount of strawboard. So far as I know the waste tanning stuff which is found in abundance at Cawnpore and to a certain extent at Agra can be utilised in the manufacture of strawboard. The Director of Industries too, in his last annual report, has referred to the possibilities of the development of strawboard industry in this province. I do not know the name of the material from which, according to the Director of Industries, the pulp has to be prepared, but any way the raw material for the manufacture of strawboard is found in the province and all that is needed is a certain amount of investigation followed by a demonstration of its manufacture on an economic basis. This is only one instance and that in which a high finish is not needed. There are hundreds of other things which are imported from foreign countries and which can be prepared in this Province. Only they are waiting exploration and research and for this we require scientists and technical institutions and not simply surveyors.

So far as the development of commerce is concerned the surveyors may collect up-to-date data for trade with the

other Provinces or with foreign countries, but trade is not the same thing as industry. India does not need the import of foreign articles or the export of raw products. All that is wanted is that the raw products instead of being sent abroad and brought back in an altered form may be utilised here. Let, therefore, there be any number of institutions carrying on research and exhibiting the possibilities of India's expectations being fulfilled. The need of such institutions may be admitted but the want of money is supposed to be the chief obstacle in the way of their establishment. It is but true and I, along with others, have every sympathy for the hard lot of the persons in charge of industry yet I cannot help remarking that the way in which, in some cases, they spend their money hardly deserves approval. I shall refrain from expressing my own opinion but I should like to bring to the notice of the readers the note that appeared in the "Capital" dated the 1st June, 1922 :—

" United Provinces—

Industries are a transferred subject and the few who are fortunate enough to claim friends in the Council or the Ministry will not fail to take advantage of this outstanding fact. Gifts and favours are inevitable in any system of Government, but when they transgress the bounds of propriety they call for some comment. Here is a case in point. A certain Lala Sahib found that he had friends in the present Government who would not mind doing him a good turn in the name of industries. He knew, as a Banja knows how, the possibilities of this idea. He went ahead cleverly, floated a new Company which aimed at combining the manufacture of sugar and the milling of flour under the same roof, in the favoured town of Lucknow. In spite of a good deal of booming the response from the public seems to have been feeble and we found our good friend asking Government for a loan of 10 lakhs. The matter came up before the Board of Industries which found itself unable to support the loan. The industries concerned were neither pioneer nor deserving of special treatment at the hands of Government. The President of the Board did his best for the Lala. He waxed eloquent on the great importance of flour milling to the economic development of the province and is reported to have been greatly distressed

ever since he found flour milled in Amballa selling in Benares. The Board of Industries, however, did not budge from its decisions and so as the common fellow not conversant with the inner working of things understood it, the matter was finished. Our enterprising friend the Lala knew better and was not going to be brow-beaten by the decision of such ornamental bodies as the Board of Industries. If rumour is to be credited this temporary set-back flung him to the mercy of Banks and others and he found himself in a rather tight corner. At this stage the miracle was worked. We live in the age of miracles, and so nothing much need be said as to the amazing part of it.

On the last day of the session of the Legislative Council a motion strongly supported by Government came up, and the loan was put through in the twinkling of an eye as it were—it did not take three weeks for the money to be placed at the disposal of the Lala. One could only wish that the Government were equally quick about other matters. Dame rumour has further has it that the money did not fill the Lala's pockets, it went straight to his creditors who were giving him sleepless nights, and so it served as a very good palliative for insomnia. It is not known what security the Lala has offered to Government and whether the loan has been sufficient to wipe off all his former liabilities and thus give Government the first lien on his property. Also what rate of interest has been charged? The Government has not a penny to spare for much needed expenditure and yet we find such lavish generosity shown. The whole affair smacks badly of indiscreet favouritism and the Government owe it to themselves to offer an explanation to the public.

In the great scheme of wonderful things done by the reformed Government the tax-payers have ceased to count except as the sleepers on the main line count to the Punjab Mail."

I cannot vouch for the accuracy of the facts mentioned therein and all I can say is that if the loan of 10 lakhs was given in the way narrated it would be better that the powers of the Industrial Board or Ministry should be materially altered so that such available money may be utilized in a more useful way or at any rate there should be no such waste of public funds.

I do not, by all that I have written, mean to convey that the recommendations of the Industrial Commission should not

be carried out or that all Industrial Services ought to be abolished. My idea is that if there are any industrial services whether in a province or for the whole of India they must be in a position to render adequate services proportionate to the money spent thereupon and in consonance with the demands of the public and the needs of India. Sir Thomas Holland as President of the Third Conference of Directors of Industries, whilst emphasising the need of Scientists, remarked—

“There was never going to be any industrial development in India without Scientific development. They were playing with assistant Directors and Circle officers when the real work of industrial development consisted in laying a Scientific and Technical foundation. Scientists would study the raw materials and out of the raw materials their industries would grow.”

It will probably be urged that under the Reforms the function of technical education devolves upon Provincial Governments and that the various local Governments are trying to establish technical institutions in their respective spheres. Some of the Provincial Governments no doubt deserve to be congratulated on the success they have by now achieved in this direction, but this does not displace the need for the establishment of Central institutes of a higher order. For some provinces it is a physical impossibility to start any technical institution worth the name. Mr. Barua, the Director of Industries in Assam, on the occasion of the second Conference of Directors said—

“...that in view of the size and resources of his province it was not possible for them to start many technical industrial schools, but they were following the policy of sending promising youths to schools in other provinces. There was however difficulty in securing admission of such youths in the schools in other provinces. Local Governments naturally desired to give preference to boys from their own province, and as a rule accommodation in industrial and technical schools was limited.”

The revenues of the larger provinces too are but limited and they cannot be expected to do what India as a whole may

not be able to accomplish immediately or even for sometime to come. It was urged by the Conference of Directors of Industries held in November, 1920 at Cawnpore that the Government of India should consider the employment of experts and the starting of demonstration and pioneer factories for industries which may be of interest to certain of the local Governments, but of no interest to all institutions of the sort that only the Government of India and some of the provinces could unite in supporting. In this connection it may be pointed out that the Government of India have under consideration the constitution of an All-India Industrial Service, but its formation without technical institutions causes the apprehension lest its functions may not be simply those of a Commercial Intelligence Department, simply supplying trade information or at the most suggesting lines of development without actually demonstrating their practical utility. In the words of Sir Thomas Holland "India like all tropical countries, naturally produces an excess of raw materials, and so long as her activities are governed only by a purely commercial status, there will be a natural tendency to perpetuate in her external trade the simple exchange of raw materials for manufactured articles." It is absolutely necessary in the light of the above statement that if an All-India Service is to be constituted its members should be scientists capable of carrying on research and converting the raw products into the manufactured articles which are at present imported from foreign countries.

Again mere appointments of scientists will not do unless they are provided with research laboratories. Only the other day when the United Provinces Government was trying to obtain an expert for the glass industry Mr. Swinchatt observed that the mere employment of an expert would not be of full avail unless he was provided with a demonstration-factory fitted with up-to-date plant and appliances. To me it seems that the same applies to an expert mechanic, visitor, designer, chemist, electrical adviser or other person. Unless such persons

are provided with laboratory, factory and workshop equipments it is not likely that they shall ever be able to give India the full advantage of their attainments.

What is wanted therefore is that there should be central institutes and demonstrations and pioneer factories, maintained on a high scale by the Government of India, the provinces, the native states and the public all combined. Many of the provinces already possess boot or leather experts, weaving institutes, etc., but anything by way of specialization or research is not possible with the limited resources of the provinces. Sir Thomas Holland at one time stated that in the matter of advice on scientific subjects it was necessary to centralize as much as possible, in order to get the benefit of specialists who could only be maintained in a central service.

TECHNICAL INSTITUTIONS *Vs.* FOREIGN SCHOLARSHIPS.

To bring about India's Industrial regeneration the award of foreign scholarships for Industrial and Scientific training has been suggested as an alternative to the establishment of Central Institutes. Several such scholarships already exist and on the 23rd of February 1922 Mr. Samarth moved a resolution in the Legislative Assembly to the effect that the Government of India should set aside a sum of not less than six lakhs of rupees every year to provide for the education and training abroad of Indian and Anglo-Indian youths in some of the technical subjects named therein. After an interesting and animated discussion the resolution was carried but a perusal of the proceedings convinces me at least of the fact that in spite of the resolution having been carried there was greater force in the arguments of those who preferred the establishment of technical institutions to the provision for foreign scholarships. Mr. Innes rightly observed "If there is going to be Rs. 6 lakhs a year available in the Central Government for technical education, I am perfectly sure that

we could do far better by devoting these Rs. 6 lakhs a year not for providing scholarships to Indians to be sent abroad but by providing means of technical education in this country itself. Instead of spending our money on training individual men and leaving it at that, our policy should be to put our money into an institution which creates in the country itself the machinery for turning out a succession of these technically trained men. I am perfectly convinced that this is the right policy."

Mr. A. C. Chatterji stated—"The sending of our youth to foreign countries for training can, at the best, be only a makeshift. No established industry in any country can prosper, if it has to depend either for its supervisory or higher labour, or for the masses of the artisans which it employs, on men imported from abroad or on men trained abroad."

Even the arguments of the mover, of the resolution mentioned, support the establishment of institutions first and the institution of scholarships afterwards. Mr. Samarth quoted the following from a book called 'The educational system of Japan' which was a report made by the late Mr. Sharp, who was Director of Public Instruction in Bombay and who was deputed by Government to Japan in order to study the educational system of that country:—

"When a new school of importance is to be established, the Japanese with their usual forethought select their staff in advance and send some of them abroad for a final training while the school is being built and organised. Then as the classes become available the men are gradually brought back; for it is an essential part of the system that the men should teach on their return and that for twice the period of their studentship; in this way it is made necessary for them to attend to their work during their absence, the country makes sure of getting some return for the expenditure, and the men themselves are secure of a living immediately on their return and for a period during which they can look about for a permanent berth, if they so please. During their absence they are under the orders of the nearest Japanese legation."

It clearly indicates that in Japan they decide to establish a school first and it is then that they send their students abroad. In the present case = a provision in India for foreign scholarships, it is not clear as to what the students will do when they come back from England or other foreign countries. Mr. Samarth had included in the list of subjects for which scholarships ought to be awarded 'Cottage Industries' and in connection therewith observed—"As a matter of fact, the economic aspect of the problem is this, that the agricultural population for a certain number of months is idle, has nothing to do after the crops have been gathered; much of their time is spent without any useful work. Now cottage industries is a subject which has to be carefully studied and introduced into this country." The idea is of course grand and if the cottage industries problem could be sufficiently tackled the economic position of India would greatly improve; but, as Mr. Chatterji pointed out our cottage industries are different from the cottage industries of the other countries. The conditions in India are not the same as in other countries. A student may acquire knowledge in the cottage industries of other countries but unless on his return to India he has got a place where he can carry on experiments and apply his knowledge to ascertaining the development of indigenous industries and demonstrating them to the agriculturists his education may be of no avail to India.

With regard to other industries it may be said that the climatic conditions of India and England differ and an England-trained man may not in some cases, without carrying on further investigation, be able to manufacture an article which he has seen easily prepared in England. According to the last report of the Director of Industries for U. P., glue is made by a simple process in the three months of the cold weather in the Harness and Saddlery Factory in Cawnpore but that for the 9 months owing to a high temperature glue cannot be prepared. Here some sort of refrigerating

process is necessary. As further stated in the report, the Industrial Chemist in the U. P. has taken up the work and I believe his experiments will very likely solve the problem of securing a low temperature. My only object in referring to the above illustration is to show how necessary it is that experiments and research, in order to be effective, and to suit the weather and climate of India, should be carried on in this country.

My discussion should not necessarily lead to the conclusion that foreign scholarships should be done away with. I have simply been dealing with the comparative importance of technical institutes over foreign scholarships. Indeed a very large number of foreign scholarships shall have to be attached to the Central Technical Institutes if ever they are established, but here they shall be utilised as occasion arises. By studying in a Central Institute the students can be subjected to a preliminary test and training and only the best need be sent abroad for a still higher or special study or to learn what can be profitably studied only in foreign countries. Further, on their return they can find a place where by the aid of knowledge acquired in other countries they can discover means of converting the Indian raw products under Indian conditions into manufactured articles. On the other hand, in the absence of technical institutes, the aimless award of foreign scholarships may help a few Indians to obtain employment either under Government or with private firms but it is not likely to bring about an advantage or benefit proportionate to the amount of money spent thereupon. On the occasion of the third Conference of Directors of Industries it was observed :—

“The Indian technical scholars, on their return from foreign study, as a rule have no further connection with Government since there are very few technical schools and colleges in which they can find employment. Of the first 35 scholars, for example, only 8 obtained employment under the British Government, most of the remainder finding work with private firms on salaries varying from Rs. 150 to 300 per mensem.”

Even if Japan's policy is pursued it is our duty to establish institutions and pioneer factories and then think of sending students abroad. That policy was referred to by Mr. Chatterji in the debate on Mr. Samarth's resolution and was also contained in a Note placed by Mr. J. A. Richey, Educational Commissioner with the Government of India, before the third Industrial Conference ; and is as follows :—

“The Government of Japan started by setting up model factories and technical colleges and schools in which a considerable number of foreign managers and teachers were employed. After these institutions were in working order, Japanese students were sent abroad, very largely in order that they might replace on their return the foreign instructors and supply teachers for new technical schools. In one year 1908-09, for example, we find that out of 23 students who were sent abroad to study technical subjects nearly all took up work in technical schools on their return. Indeed, the Japanese technical scholars have to sign an agreement that they will serve Government on their return for twice the length of time for which they have remained abroad.”

(To be continued)

HITKARI SINGH SETH

ISLAMIC CULTURE AND ISLAMIC HOPES

Sir Abdur Rahim's speech at the Calcutta Madrassah is a piece of serious thinking. The entire Muslim situation is surveyed with characteristic breadth of vision and depth of sympathy. Sir Abdur Rahim is a true lover of his religion and culture, and an ardent supporter of the Islamic cause. Wide, as is the range of his Islamic studies; in juristic literature in *particular* he has achieved notable results.

As befitted the occasion, Sir Abdur Rahim dwelt upon the importance of the Calcutta Madrassah as an educational institution, and echoed the sentiment of the entire Mohamedan community when he said that the Mohamedans will defend and protect that institution at all costs and at all hazards. This determination to maintain their culture, and to stand by their cause is a happy sign of the times, and augurs well for the future of the Mohamedan community. Only fixed purpose and firm will can save the Muslims from complete political disaster. Muslims realize this, and their spokesman has expressed himself in no uncertain voice. Menaced as we are, on all sides, with ominous threats—our salvation lies in unity and concentrated effort. This truth requires no elaborate argument to proclaim, establish, reinforce. The merest glance around us will satisfy and convince. It is time, then, to take seriously to Mohamedan culture; steadfastly to enlarge the frontier of Muslim learning. Sir Abdur Rahim has enthusiastically defended Urdu Literature. In this we entirely agree, and to it we offer our heartiest support. In India Urdu is the language of Islamic culture. To ignore or shelve it is to ignore and shelve Islamic culture here. Sir Syed Ahmed Khan—that keen-sighted statesman—very correctly appreciated the

importance of a genuine, popular Urdu Literature, and it was to this end that in 1870 he established the Tahzib-ul-Akhlaq (The social Reformer) "the professed object of which was to display most effectively the resources of the Urdu language as a means of expressing modern ideas."¹ And Urdu has a literature of which no one need be ashamed. The permanent elements of good literature—width of thought, flawless beauty, and exquisite dignity of expression, an unfettered outlook, a catholic sympathy, a deep insight into man and his character—all these are to be found in Urdu literature, and in sufficient richness, alike in prose and in poetry. Urdu literature can have no better sponsors than Sir Syed Ahmed and Sir Abdur Rahim. We trust that the prophecy of *Dagh* about the future of Urdu Literature—a prophecy robed in all the richness of poetical fancy—will, in years to come, be an accomplished fact.

But if imperative is the study of Urdu literature—no less imperative is it for us to hearken to and obey the advice which Sir Abdur Rahim gives regarding the non-co-operation movement: "One observation irresistibly occurs to me in this connection: that the new cult of *charkha* and *khaddar*, the symbols of the non-co-operation movement, implying as it does, aloofness from the world and abandonment of all earnest effort to utilise the resources of nature for the ever-growing needs of an expanding humanity, is repugnant to the entire spirit of Islam and the history of Islamic Civilization." Correct and sound are Sir Abdur Rahim's reading and interpretation.

Wondrous were and are the powers of absorption and assimilation in Islam. Islam did not stand disdainful and contemptuous of the world around it. It did not, like the Greeks, split up humanity, into Greeks and Barbarians. Nor did it, like the Hindus and the Jews, erect impassable barriers between themselves and those that were not of their faith.

¹ Khuda Bukhs, *Essays Indian and Islamic*, p. 208.

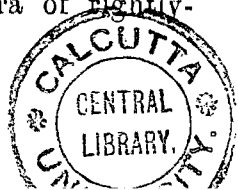
Universal was its message—ever welcome its arms, to those that sought its light or craved for admission to its fold. Such being Islam's trend; such, Islam's policy—isolation, aloofness, disdain, contempt—these, indeed, could find no place in her ordering of things. It shed and it received light—freely, ungrudgingly. In the flush of victory, in the plenitude of power, it never shrank or hesitated from accepting, adopting, incorporating into its own system, those systems of law, of philosophy, of politics, which it found flourishing and which suited and served its purpose. This is the most eloquent witness of Islam's generous, liberal ways. The greatness of Islamic civilization is mainly due to its powers of absorption and assimilation. Islam made free, full use of existing civilizations. In the Byzantine empire, in Persia, in Egypt—wherever the Islamic banner was unfurled—Islam did not efface, sweep away, old indigenous civilisation, but rather sought to retain it, to instil into it fresh life and energy. Christians were never banned, nor was Christian theology ever proscribed. Discussions between Muslims and Christians were frequent during the first and second centuries of the Muslim era. These discussions doubtless stimulated the growth of Muslim theology. Not only in the sphere of theology but also in the domain of Law they bore fruit. Says Von Kremer “in a twofold manner, indeed, did the Arabs acquire knowledge of those foreign ideas which we discover and detect in Muslim Law: either by daily intercourse with subject nations, whence discussions on questions of spiritual and temporal laws could not have been altogether absent; or through the medium of Rabbinical literature.”¹ Dr. Goldziher thinks that the first impulse towards the creation of a Mohamedan system of law was given by contact with two great spheres of civilization—the Romaic and the Persian—the former in Syria and the latter in Mesopotamia. He holds that even if we had no other positive data

¹ Khuda Bukhsh, *Orient under the Caliphs*, p. 447.

to go by, the very name given to jurisprudence in Islam from the beginning attests the influence of Roman Law. No less profound was the influence of the philosophic writings of the schools of Plato and Aristotle when they became accessible to the Arabs through the medium of Arabic translation. "There was a time," says Mr. Edwyn Bevan, "when Aristotle, returning to the world, would have found his name honoured, and his thought better understood, in Baghdad and Samarkand than in Athens and Rome." And Sir Thomas Arnold in no way exaggerated the truth when he said: "In the three great departments of Systematic Theology, Law and Philosophy, the Muslims in the Arab Empire entered into the inheritance of Christian civilization."

Exclusive, isolated, shut off from the intellectual currents of the world, Islam and Muslims have never been, and never will be. Sir Abdur Rahim, therefore, has the support, and indeed clear support, of Islamic history, when he says that the spirit of non-co-operation is entirely repugnant to the Spirit of Islam.

The same spirit of assimilation and absorption which marked the early history of Islam is clearly discernible in the Muslims of to-day. Islam is not a hide-bound system, hostile to progress, impervious to change. We have before our very eyes the process of absorption and assimilation going on, on a very extensive scale. European learning is eagerly sought and mastered; European political institutions are carefully studied and set up; the European commercial system is diligently learnt and followed. The non-co-operation movement has meant a set-back to Muslims in India. It has drawn Muslims into perilous paths, and has diverted them from activities more useful and work more beneficent lying before them in the domain of the arts and sciences, in the spheres of law and politics. Wiser counsel, we trust, will now prevail, and, with wiser counsel, a new era of rightly-directed activity will, we doubt not, dawn.



To pass to the main theme. Custodians of learning and civilization, Muslims stood out, throughout the middle ages, as beacons and pioneers of culture. Sir Abdur Rahim has recounted with pride and emphasis the glory of Islamic civilization, and has bidden us look to our own brethren in faith for lofty examples of all that is good and great in the world. In this pronouncement Sir Abdur Rahim is not indulging in any mere flourish of rhetoric or flight of imagination, but is stating sober truth. He is making not an idle boast, but a well-authenticated claim.

Was it not from the Muslims that Europe derived much of its knowledge of medicine, mathematics and the natural sciences? Was it not the Crusades and the contact of East and West that stirred the intellectual life of Europe? Was it not the Muslim civilization of Spain which made undying gifts to it. Did not Christian scholars sit daily at the feet of Mohamedan teachers? Was not their Empire, so to speak, a vast seminary of learning, resplendent with colleges, universities and libraries?

Islamic history is a source of inspiration. Islamic achievements an incentive to achievements as great, if not greater. Pause there has been in the history of Islam, but only a temporary pause. No adverse fortune has ever shaken the strength, no reverses of fate have ever broken the spirit, of Islam. Is not this a fact—an outstanding fact—to steel our courage, to cheer our path?

For the history of Islamic civilisation I would refer the reader to Viardot, Sedillot, Bebel, Dierks, and last but not least, Von Kremer and Goldziher. In their pages Islamic Civilization has received its just reward and due appreciation. A few instances will be in point.

Two names at once suggest themselves when we think of Muslim physicians: Abu Bakr Ar-Razi and Avicenna. Ar-Razi was the physician of the Caliph Al-muqtadir and was well-known in Europe till the 16th century. His treatise

on small-pox and measles was published in London in 1848 with a carefully prepared translation and instructive notes, by Dr. Greenhill.

Avicenna—a name honoured throughout the world—is a unique figure in the history of culture. He set a deep mark on Eastern and Western thought alike. Some idea of his influence may be formed from the fact that Scaliger considered the study of Avicenna an indispensable preliminary to the study of medicine.

Among Muslim scientists three names stand out prominently: Hasan Ibn Husain, Abul Wafa and Ibn Yunus. Hasan was the first to introduce the geometry of position which was eventually perfected by Carnot and other French geometricians. Abul Wafa, the contemporary of Hasan, anticipated by centuries the discovery which is usually attributed to Tycho Brahe. Sedillot contends and proves that, long before Tycho Brahe, Abul Wafa detected the third inequality of the moon which depends on the angular distance of the sun from the moon. The third of this brilliant group, Ibn Yunus, was director of the observatory at Cairo, and author of the great Hakamite Tables which were edited by Caussin.¹

Nor must we forget what Professor Dietrich has said in his *Naturanschaung der Araber* (p. 145): "forebodings of even the Newtonian laws of gravitation are found among the Arabs." Not only in science, but in art and literature too, they have left an imperishable legacy. In Dr. Wüstenfeld's *Academien der Araber* we have a history of the Mohamedan Universities, with an account of the professors who lived and lectured there. It is an inspiring work, for it shows the range of studies pursued, and the rich intellectual harvest gathered within those hallowed precincts of learning. Women, too, were not behind-hand in founding *Madrasahs*, and Dr. Wüstenfeld (pp. 51, 65) refers to the *Academia Adhrawyyiah*

¹ Khuda Bukhsh, *Islamic Civilization*, p. 282.

which was founded by the daughter of Nur-ud-daulah, niece of Saladin, and speaks of two academies founded at Damascus by Settush-sham. In every sphere of intellectual activity they have won credit and renown. In Ibn Khaldun¹ we have history written almost in modern style and on modern principles. His 'Prolegomena' is indeed a most valuable work of its kind. It is impossible to convey any idea of this work in a few words. Suffice it to say that his definition of history, its object and its scope, his handling of the external conditions which act and react upon national life, his observations on the civilization of the Arabs, in fine his whole treatment, curiously anticipates the dawn of the modern conception of History as a science.

All that Ibn Khaldun has said² about the influence of food and climate upon civilization, says Von Kremer, has been worked out from the modern point of view by Buckle in

¹ Dr. Frähn in his introduction to *Ibn Fozlan's und Anderer Araber Berichte über Die Russen Alterer zeit* (St. Petersburg, 1823) has given us an admirable and exhaustive summary of the historical and geographical works of the Arabs (pp. X *et seq.*). The oldest historical and geographical works of the Arabs date from the first half of the VIIIth century of the Christian era. He ascribes the marvellous growth of history among the Arabs to the intense craving which the rulers felt for contemporary and subsequent fame. Not merely general Islamic history, says he, but history, with less limited scope, grew up in abundance. Every dynasty, every province, every important town found its special annalist, and not infrequently more than one (p. xxvi). The growth of geography Dr. Frähn traces to two causes. First, he says, the translation of Ptolemy's geography into Arabic gave a basis to the Arabs to work upon—a basis which they fully utilised. Next to this the desire of conquest necessitated knowledge of the people and the country they intended to conquer. Not only did they welcome travellers and obtain all available information of foreign travels from them (p. xxiv. note) but they also employed male and female spies to secure information of foreign countries and peoples. In the *Risalat-ul-Intisar* (fol. 136) we read: "The Abbasid Caliphs had their spies both male and female. Thus one Abdullah, known as Said Ghuzi, served for twenty years as a spy in the land of the Greeks. Harun-al-Rashid questioned him about the wonderful things he had seen and obtained information from him (p. xxv). "It need not surprise us then, says Dr. Frähn, if the Arabs once possessed the most extensive knowledge of the earth and the peoples therein. They had a store of historical, ethnological and geographical knowledge such as no other nation *then* possessed (p. xxvii). I may note here that the earliest and the most authentic information about the origin of the Russians comes from Muslim sources—Ibn Fozlan heading the list.

For further information on *Arab historians*, see Wüstenfeld's unexcelled Monograph on the Arab historians

² Khuda Bukhsb, *Politics in Islam*, p. 178.

his *History of Civilization*. What the British publicist has proved Arab thinker divines. Between them, however, there is a gap of five hundred years. One wrote in the metropolis of the modern world on the Thames; the other in North Africa, in an old castle (Kalat Ibn Salamah) the ruins of which are still to be seen in the province of Oran (Algeria), on the left bank of the Mina.

In Art, Literature and Science the Caliphate of Cordova rivalled, if it did not outshine, the glory of Baghdad. The most striking feature in the civilization of Muslim Spain is the high culture of woman. Walladah, the daughter of Mustakfi, was considered the Arabian Sappho. Ayasha, the daughter of Prince Ahmed of Cordova, was distinguished by her rare genius. Her orations were frequently read in the Cordovan royal academy and gained the greatest applause. She died in the year 400 of the Hijra. She left behind numerous monuments of her genius in her literary productions and a very extensive and well-selected Library. Labana, also a native of Cordova, excelled not only in poetry but in philosophy too. She held an office not often enjoyed by women; namely, that of Private Secretary to the Caliph Al Hakam. Mariam, daughter of Yaqub-ul-Ansari, a native of Seville, taught rhetoric, poetry and literature.

Two other instances of lady-professors may be mentioned here. Shuhda-Al-Katiba¹ lectured on *Tradition*, and according to Ibn Khallikan, ranked among the first scholars of her age. Von Kremer actually had in his collection of manuscripts one which purported to be notes of lectures delivered by this lady. She lectured in her house, which was in the square before the principal mosque at Baghdad.² Nor must we forget the lady who was the daughter of Taqiuddin Wasiti, and who was honoured with the title of *Sitt-ul-Fuqaha* (d. 725. A. H. 1325 A. D.). She lectured at Damascus on

¹ Ibn Khallikan, Vol. I, p. 625. She died in 574 A. H.; 1178-9 A. D.

² Von Kremer, *Culturgeschichte*, Vol. II, p. 121.

jurisprudence. M. Schefer had in his collection the very manuscript (*Kitabul Khiraj* of Yahya Ibn Adam) which she used for her lectures.¹

Islam has a high literary and scientific record to show—a record of which any people might be proud. And proud all the more in that the Muslims were the preceptors of Europe? Omitting Gerbert, whose travels among Muslims are open to serious doubts, Constantine the African is incontestably superior to his contemporaries, says Renan, because he had received a Muslim education. Roger Bacon eagerly studied Averroes, and from 1130 to 1150 translations of Arabic books were made at Toledo under the patronage of Archbishop Raymond. Then again, the protection and patronage accorded to letters and philosophy by Frederick II and his successors brought into vogue the works of Arab philosophers. Sicily was taken by the Aghlabides in the ninth century, and from there likewise Muslim learning made its entry among the Christians. The geographer Idrisi lived at the Court of Roger of Sicily, and made for his use a silver globe with the names of the countries then known engraved in Arabic. By far the greatest influence of Muslim learning was exerted on European thought through the medium of Aristotle when he was triumphantly enthroned in the University of Paris: Aristotle publicly, says Michelet, secretly the Arabs and the Jews, with the pantheism of Averroes and the subtleties of Cabala. I must bring this review to a close. In the traditions of Islam Sir Abdur Rahim finds incalculable strength, in its noble simplicity, its powers of adaptability to changing circumstances, in its past civilization, a hope for its future success, in its unity a weapon of tremendous force and durability.

Mr. Lothrop Stoddard has sounded a note of warning² in his *New World of Islam*, and has pointed to the growing

¹ Von Kremer, Vol. II, p. 122.

² See my article in the January number of the Calcutta Review "*The New World of Islam*."

Muslim unity as a most significant sign of the times. Sir Thomas Arnold—no alarmist, but a sober observer of facts—has precisely the same warning as Mr. Lothrop Stoddard to give. “To the politician this characteristic of unity in the bonds of faith is a source of constant anxiety, as it is capable of expressing itself in forms of fanaticism that may spread rapidly over immense tracts of country, and may link together in a common activity peoples otherwise sundered by whole continents or oceans. In the present day, when intercommunication is so much easier, and the sufferings of the Muslim world have done so much to excite sympathy for fellow Muslims in distress, *the possibility of wide-spread activity becomes still more possible.*”

Europe knows and feels the force of Muslim unity. Will the Muslims be insensible to its value and weight? Islam, both in India and outside, has its task cut out; and in no light-hearted vein must it meet the situation, face the task.

No people can flourish without a discipline and an ideal. Sir Abdur Rahim has inculcated and enjoined discipline and has proclaimed and held up the ideal. Lessons of the past should not be flung aside nor the experiences of the present thoughtlessly ignored.

Unity, harmony, perseverance, inflexible will, unbending determination—with these, as our weapons—offensive and defensive—we shall surely find or force a way to the place which Islam and Muslims deserve in the world. Sir Abdur Rahim's lecture is a summons to duty; and, we hope the Muslims of Bengal will respond to it.

S. KHUDA BUKSH

THE PRECIOUS STONES OF INDIA, BURMA AND CEYLON

From the earliest times India has been renowned as the source of most beautiful precious stones. As far back as the time of Ptolemy (about 140 A.D.) it was in repute for its diamonds. In the ancient books of India, the Mahabharat and the Ramayana, jewels are frequently mentioned. The Goddess Sita adorned her hair with jewelled butterflies, and wore jewels on every part of her person, from which circumstance every Hindu woman looks upon the adornment of her person with jewels as a religious rite. We read that when Mahmud of Ghazni broke into pieces the idol pillar at Somnath, a vast store of rubies and diamonds poured from it. In the Ain-i-Akbari, Shaik Abul Fazl says that there were rubies, diamonds, emeralds, sapphires and pearls in the Emperor's treasury, all classified according to their value.

Captain Hawkins, who lived at Agra from 1609 to 1611, describing the possessions of Jehangir, says he had eight chains of beads, each one of which contained 400 gems. The chains were of pearls, diamonds, rubies, emeralds, lignum, aloes and coral. Sir Thomas Roe also says of Jehangir that his buskins were embroidered with pearls; on one side of his turban was a ruby as big as a walnut, on the other a large diamond, and in the centre was a large emerald shaped like a heart. His sash was wreathed with a chain of pearls, rubies and diamonds. His neck-chain consisted of three double strings of pearls. He wore armlets set with diamonds, three rows of diamonds on his wrists, rings on nearly every finger. Both his sword and buckler were beset with diamonds and rubies.

From Bernier we learn that the Emperor Aurungzebe wore an aigrette whose base was composed of diamonds of an

extraordinary size and value, besides an Oriental Topaz (yellow sapphire) unparalleled for its lustre. The merchant traveller Tavernier bears similar witness to the great number of precious stones belonging to the Great Moghul.

In early times all the diamonds of commerce were derived from India; and the fabled wealth of India in gold and precious stones was one of the attractions that led adventurers to cross the treacherous Indian Ocean, or to attempt the perils of the North-West passage in their little vessels. There is small doubt that when Europeans first visited India, there was an immense quantity of precious stones in the country, hoarded in the treasure-houses of kings, and in temples. Owing to constant internecine warfare, it was common for rich men to have their wealth in jewellery and gems, so that in time of danger it could be easily carried away, or hidden in the ground. A chieftain or a noble could meet trouble with a lighter heart when his valuables were secure on his own person, or on the persons of his wife and daughters. This explains why so many stones were not cut, but only roughly polished. They were pierced, and strung for personal wear, and sometimes they were engraved with the names of their owners.

The Great Wars and disorder of the 18th and 19th centuries are accountable for the disappearance and loss of hundreds of hoarded precious stones. Dacoits roamed the country, and systematically robbed merchants and bankers. When Ghulam Kadir sacked Delhi (about 1771) he robbed the Emperor Shah Alum of all his treasures. Many valuable stones have perhaps passed into the possession of persons who do not know their worth, and many others have, no doubt, been buried and forgotten.

In those days of misrule and changing dynasties, the Rajput chiefs alone held almost undisturbed sway in their remote desert and mountain fastnesses, and to them flocked large numbers of great merchants and bankers, seeking

protection from the avaricious Mahomedans. To this day Bikanir, Jaisalmir, Jaipur, Ajmer and other Rajput towns are the homes of wealthy bankers whose trading branches are situated all over India, and even outside of its boundaries.

At the present day the precious and semi-precious stones mined in India, Burma and Ceylon are the diamond, the ruby, the sapphire, the spinel, tourmalines, aquamarines, garnets, rock crystal and various forms of silica, such as agate and carnelian. But of these the ruby and the sapphire mines are by far the most productive. The supply of diamonds and other stones hardly suffices for the needs of the people, and unset precious stones and pearls are imported into India in large quantities.

The diamond:

The diamonds of India occur on the eastern side of the Deccan plateau, in the central and south-eastern parts of the country. They are found in the non-fossiliferous sandstone and conglomerate rocks of the Vindhyan system, also called the Purana system, and in river gravels and sands which are the wastage of these rocks. These sandstones and conglomerates overlie the oldest crystalline rocks. The diamond mines were situated near Cuddapah on the river Penner; near Banaganapille, between the rivers Penner and Kistna at Kollar near Bezvada on the river Kistna; in the Central Provinces at Sambalpur on the river Mahanadi, and at Panna near Allahabad. In the last named area the diamond mining industry is active at the present day.

In the Cuddapah district the diamonds were found in a mixture of clay and gravel underneath beds of red, or bluish-black clay. The gravel was first washed in a cistern and then spread out on smooth planes of hardened clay. The gravel was turned over by hand, and in the process, the diamonds revealed themselves by their bright sparkle or scintillation, for

they have the power of dispersing light in an eminent degree.

At Banaganapille the diamond-bearing beds were fifteen or twenty feet below the surface, and consisted of a conglomerate of siliceous pebbles, quartz, catheclony and jasper, which rested on sandstone of Devonian age.

At Panna the diamonds occur in a conglomerate underlying sandstone of the Gondwan series, and also in a clay derived from it. The mines are scattered over a wide area of which the town of Panna is the centre. Mining is carried on by men of low caste, and by the same primitive methods as in former days. But the supply of gems is not considerable.

Every one has heard of the 'Mines of Golconda.' But they are a pure myth. Golconda was the stronghold and market to which the diamonds were brought from Cuddapah and from Kollar. Here they were readily purchased by the rulers and their wealthy court, and here they were cut and polished, for the people of India knew the art of cutting and polishing long before it became known in Europe. Tavernier, the jeweller, who travelled in India tells us that there were about 60,000 workers in the mines at Kollar in 1615 (?). If that was true there must have been a great output of gems, and it is probable that many of the large stones of ancient India came from these mines. But at the present time very few large stones are found in India. In 1881 a stone weighing $67\frac{3}{8}$ carats was found at Wajra Karur in the Cuddapah district, and in 1809 one weighing $210\frac{1}{2}$ carats was found at Hira Khand.

Though the industry has now almost died out, it is open to question whether modern methods and modern machinery might not set the industry on its feet again. There are diamonds in India for those who have the skill and energy to get them. Quite recently a find of diamonds was reported from the vicinity of Simla.

Many of the large Indian diamonds have an interesting history and here I will recall a few entertaining facts, connected with some of them.

One of the largest is mentioned by Tavernier as belonging to the Great Moghul, after whom it is named. It weighed $279\frac{9}{16}$ carats, was cut in rose form and had the size and shape of a hen's egg. This stone was found in the Kollar mine about 1550 A.D.

Another famous Indian stone is the Orloff diamond, which originally weighed 779 carats. After cutting, it was of the size of a pigeon's egg and weighed 195 carats. A French soldier stole it from a Brahmin temple where it was serving as one of the eyes of an idol, and sold it for a very small sum. After passing through several hands, it was purchased by Catherine of Russia for about £90,000 cash and an annuity of £4,000. It is a gem of a fine yellow colour. The next gem worthy of notice is the 'Pitt' or 'Regent' diamond, a very beautiful stone, cut in the brilliant form and unrivalled for its limpidity and shape. This stone weighs $136\frac{3}{4}$ carats. It was taken from India by a gentleman named Pitt, grand-father of the first Earl of Chatham, and was sold by him to the Regent, Duke of Orleans, for the sum of £130,000. It afterwards decorated the hilt of Napoleon's sword, was taken by the Prussians at the Battle of Waterloo, and so became the property of the King of Prussia.

A still more famous stone is the *Koh-i-nur* (Mountain of Light) which is sometimes confused with Tavernier's Great Moghul. According to Hindu tradition this gem was found in a Golconda mine, and according to the same tradition any one possessing it will be the ruler of Hindustan. It belonged in turn to the Bahmani, Khilji, Lodi and Moghul kings. Then it came into the possession of Nadir Shah who gave it the name *Koh-i-nur*. From him it passed into the possession of the Abdali monarchs of Afghanistan, the last of whom, Shah Sujah, presented it to Ranjit Singh, the ruler of the

Punjab. On the abdication of Maharajah Dhuleep Singh and the annexation of the Punjab in 1849, it was surrendered to Great Britain. Originally it weighed 900 carats, but cutting reduced it to 279 carats and when it was shown at the Great Exhibition of 1851 it had been further reduced to 186 carats by recutting. In 1856 it was recut again in the rose form.

The Sancī diamond is another remarkable Indian gem, weighing 106 carats. This stone at one time belonged to Charles the Bold, Duke of Burgundy. After the battle of Nancy in which the Duke was killed, a soldier found it and sold it to a clergyman. It became the property of Anton, king of Portugal, and afterwards was bought by a French gentleman named Sancī. King Henri III demanded the diamond as a pledge from a descendant of Sancī, who was being sent as an ambassador. The servant of this gentleman, when carrying the diamond to the king was attacked by robbers and killed, but not until the faithful fellow had swallowed the gem. Afterwards the body of the murdered man was opened by his master, and the diamond recovered. James II, of England had this diamond and took it with him to France at the time of the revolution of 1688. In 1835 it was purchased by a Russian nobleman for about £80,000. It is said to have been the first diamond to be cut in Europe.

Other celebrated gems are the Akbar Shah weighing 71 carats bought by the Gaekwar of Baroda for £35,000; the Nizam, supposed to weigh 277 carats, in the possession of the Nizam of Hyderabad; the Hope, a remarkable blue gem weighing 44 carats, bought by Mr. H. T. Hope for £18,000; the Dresden Green which is now one of the Saxon State jewels; and the Florentine, a pale yellow stone belonging to the Austrian royal family.

The Sapphire:

The sapphire is a variety of corundum, and is composed of aluminium oxide with a little ferrous oxide. It is found in

crystalline and metamorphic rocks, such as granite, gneiss, dolomite, and chloritic schist.

In Ceylon sapphires are more abundant than rubies. They occur with garnets and other minerals firmly embedded in clay in which there are occasional lumps of gneiss and granite. In former times there were sapphire mines in Zanshar, Kashmir, from which valuable gems were obtained, but these mines are said to be exhausted. Occasionally the ordinary blue sapphire and the rarer green, yellow, and white varieties, are found along with rubies in the gem-bearing gravels of Burma.

The colours of the sapphire are pure and light, of great variety:—indigo-blue, azure-blue, lavender-blue, pearl-grey, milk-white, colourless, deep-green. Sometimes two and, less frequently, three colours are found in the same stone. These are commonly white and blue, blue and red, white blue and red. In the British museum there is a specimen of the gem which is blue and red at the extremities and yellow in the middle.

The white and pale blue varieties of sapphire possess such lustre that when cut they are sometimes sold to the unwary as diamonds. The green and the purple sapphires are often called oriental emerald and oriental amethyst respectively. It does not appear that any true emeralds have been found in India, Burma or Ceylon. The oriental topaz too is the yellow variety of sapphire.

The star sapphire shows an opalescent blue star of six rays in the direction of the principal axis. It is cut *en cabochon* and when held in the sun-light sends out a bright yellowish light.

The sapphire is not much used by Hindus, as they have a superstition that it brings misfortune to its wearer.

The Ruby:

The ruby occurs in crystalline and metamorphic rocks, such as granite, gneiss, dolomite, chloritic schist. It is an aluminium oxide with a little ferric oxide, and is, like the

sapphire, a variety of corundum. It occurs in the hexagonal system of crystals, usually in the form of a six-sided prism or a six-sided pyramid. In colour it varies from pale flesh-red to crimson-red and cochineal-red and as a rule shows a tint of violet when we hold it to the eye and look through it. When looked at through a dichroiscop, one square shows carmine red and the other orange red. After diamond, the ruby is the hardest of the precious stones, and also the most valuable.

The best rubies come from Burma and Siam. In Burma the chief mines are at Mogok, 90 miles from Mandalay, where the gem occurs along with spinels and sapphires in crystalline limestone associated with granite and gneiss. The workings are generally not in the limestone itself, but in the detritus—gravelly beds derived from the rocks. In 1904 the produce of the Burma mines was valued at £ 80,000. In 1899 three unusually valuable stones were found, one of 77 carats being valued at 4 lakhs of rupees.

Rubies are rarely found in the peninsula of India, but they are frequent in the gem gravels of Ceylon along with sapphires and other minerals. However the Ceylon rubies, being of a pale colour, are not of much value.

The kings of Ava and Siam possessed rich collections of rubies and so did the Great Moghul. Tavernier states that in the throne of the last named there were 118 rubies which weighed from 100 to 200 carats each. That is on an average about one ounce each; but it is probable that many of these were garnets.

The king of Arracan is said to have had a six-sided ruby about one inch in diameter. The largest ruby ever heard of was that belonging to the king of Ceylon, which, according to Marco Polo, was a flawless gem, a span in length and as thick as a man's arm. Kubla Khan offered the value of a city for it, but the monarch refused to part with it.

The would-be-purchaser of a ruby has to be on his guard, for there are many red stones which are not related to the true

ruby at all, though they go by the names of 'Cape rubies,' 'Arizona rubies' (both are kinds of garnets) 'Siberian rubies' which are a kind of tourmaline, and 'Balas rubies' which are spinels. One who has a little technical knowledge can readily distinguish the true ruby from these by reason of its higher degree of hardness and its greater specific gravity. There is also a manufactured ruby on the market having the same physical properties as the true ruby, and it cannot easily be distinguished from the genuine article, except by the minute bubbles in it and its lack of dichroism.

The Spinel :

The spinel is a constant associate of the ruby in the gneiss and other metamorphic rocks, and in the gravels derived from them. It is found in Ceylon with sapphires, garnets and other minerals, and at Canarael in Mysore. The crystals on account of their perfect ruby colour and shape are often mistaken for the true ruby. Though beautiful gems when cut, they are of much inferior value to the ruby. They can be distinguished from the latter by their inferior hardness and specific gravity, and by the absence of dichroism which the ruby has in a marked degree.

Ceylonite or *Pleonast* is a variety of spinel from Ceylon which varies in colour from dark green to brown or greyish-black. The crystals are smooth and glistening.

Garnets :

Crystals of garnet are generally of the dodecahedral form, and are found in many kinds of rock including granite, gneiss, mica schist, slate, chlorite, limestone and iron ore. They are found in Burma Ceylon and India in large quantities. Those from Burma Ceylon and Kashmir used to be much esteemed, but at the present day the best stones are got from Rajputana. They range in colour from deep red to violet, purple, and yellow and in size from $\frac{1}{16}$ to 1 in. in diameter. The origin of their discovery in Rajputana is curious. It was noticed that many

Jogis or Hindu ascetics used to visit certain places in the jungles on pretence of making pilgrimages, and a watch being kept on their movements, it was found that they were collecting garnets for the Delhi market. The principal quarries for the gem in Rajputana were at Rajmahal in the South of *Jaipur*, at Sarwar in Kishengarh, at Kekri in Ajmir, and at Miru in Udaipur State. The garnets of Rajputana are similar to those of Burma commonly called almandine or amethystine garnets. They are of a rich dark red colour frequently tinted with violet, and are beautiful stones having all the qualities of the noblest gems, except rarity. If very dark, they are generally cut *en cabochon* and hollowed behind to allow the penetration of light. Stones of this kind when finely coloured are known as carbuncles. If a faceted gem is desired, the stone is generally formed into a thin table, and when skilfully set in gold, looks almost as well as a ruby. The craftsmen of Jaipur and Delhi where most of the stones are cut and polished, make large quantities of necklaces and bracelets of small faceted stones. Articles of silver plate are frequently adorned with inset carbuncles, and silver studs and buttons set with garnets are much worn by a certain class of Mahomedans. Often most beautiful engraved gems have been made of this mineral, some of which can be seen in the great museums of Europe. Sometimes large crystals have been cut into vases. The trade in these stones used to be very great, and in 1882 the value of the garnets exported from Rajputana was about Rs. 70,000. The chief demand was from Switzerland where the gem is used in the jewellery of cheap watches, and from France where the violet-tinted stones are much admired. Very large and clear stones have been sold for as much as Rs. 300 a tola. Mr. S. Tellery who managed the State factory, at Jaipur, did a great deal to stimulate the trade. At the present time production is not much encouraged and the trade is gradually dying away.

Beryl:

The crystals of Beryl are hexagonal, similar to those of emerald, except that they are longer and their sides are deeply striated, or streaked, down their length. The angles of the crystals are often truncated or bevelled, and these planes as well as the end planes are smooth. The cleavage is the same as in emerald. The Beryl is sufficiently hard to scratch quartz and is very slightly softer than topaz. It has a glassy lustre. Sometimes very large crystals of this mineral are found, but these are generally full of fissures. Clear transparent crystals, a foot in length, and four inches in diameter, have been obtained.

The beryl occurs plentifully in Ceylon and in various parts of India in veins traversing granite and gneiss, chiefly in pegmatite, along with rock-crystal, schorl, and topaz. Occasionally large crystals many inches across, are found in the pegmatite veins which are worked for mica in Hazari bagh and in Nellore. These however are full of cracks, and only small clear fragments could be obtained from them. Mining for beryl in the pegmatite veins has been carried on at Padyur, Coimbatore and at various places in Rajputana, especially in the Toda Hills.

The pale coloured and colourless crystals are cut into gem-stones, and are known as '*aquamarine*' and '*beryl*' respectively. The gem-stones are used for rings, seals, brooches, necklaces, and when of large size, are much esteemed.

The most common colours of this gem are apple-green, grass-green, honey-yellow, sky-blue, azure-blue.

Chrysoberyl, Cymophane:

This mineral is a silicate of alumina with a little lime, and oxide of iron. It occurs in semi-transparent rounded pieces in the sands of Ceylon, along with rubies, sapphires

and tourmalines. It is of a green colour with a yellowish or brownish tinge. Its lustre is glassy and rather greasy. A variety which shows an opalescent bluish-white light internally, comes from Ceylon. It is known as *Cymophane* and is cut *en cabochon* into ring-stones which are highly valued. When well cut and polished, this gem is not inferior in beauty and brilliancy to other gems of a similar colour but of greater value.

Ceylonite, Pleonaste :

As a rule Ceylonite occurs in trap and volcanic rocks. In the rivers and alluvial soil of Ceylon it is found accompanied by tourmalines, zircon and other minerals. Its colour is very dark green and nearly black, but when held between the eye and the light it is translucent, and green, and sometimes blue in colour. Some stones have been brought from Ceylon of a sky-blue, and others, of a yellowish colour. Ceylonite is harder than quartz and topaz, but it is softer than spinel.

Zircon :

Zircon is found in the gem-bearing gravels of Ceylon. The crystals are of the tetragonal form and are heavy and fairly hard. They have a glassy lustre, greasy, or resinous on a fracture. There are two varieties (1) The Hyacinth which is of various shades of red passing into orange and (2) the Jargoon which includes the transparent colourless and light-coloured kinds found in Ceylon with spinel, ruby and sapphire.

According to one authority, the Jargoon is also found in the district of Ellora, India.

Tourmaline :

The tourmaline is found in Burma, Ceylon and India. The crystals are usually the equiangular three-sided prism ending in three almost flat planes. The planes are often bevelled and truncated, so that six-sided and nine-sided prisms are formed.

The side planes of the prisms are deeply striated vertically. This mineral is as hard as quartz, but not so hard as topaz. Indigo-blue, honey-yellow, crimson-red, rose-red, reddish brown, and green are some of its principal colours. Tourmaline is strongly dichroic. Its lustre is glassy and resinous. *Rubellite* is a beautiful red variety of tourmaline found in the Ruby Mines District of Burma. The colour is probably due to the presence in it of a little manganese. The mines are in alluvial deposits in the Mong-long valley to the south-east of Mogok. Here the Chinese used to obtain the rubellite so much valued for making the buttons of Mandarins' caps. In 1898 the output of rubellite was valued at £359 and in 1900, at £1,240.

In the mica-bearing pegmatite of Hazaribagh district, blue, green and black varieties of tourmaline are found.

In Ceylon gems are cut from the brown, hyacinth-red, yellow, green, and red varieties that are plentiful there, but they are not much esteemed, because of the muddiness of their colours.

Gems made of the indigo-blue variety are generally known as *Indicolite* and those of a green or yellow colour, as Ceylon peridot.

Topaz :

The topaz is found in Ceylon and Burma in alluvial soil, but as a rule it is found in drusy cavities in granite, gneiss and micaceous schist, along with mica, beryl, tourmaline and rock-crystal. The crystals are usually rhombic and terminated by four-sided pyramids. Sometimes the lateral edges are bevelled, so as to form an eight-sided prism. The side planes of the crystals are finely striated vertically, but the bevelling planes are smooth. The topaz is harder than quartz or emerald, but softer than sapphire. Its colours are yellow of all degrees of intensity, cherry-red, violet-blue, colourless. The pink crystals are considered the most valuable. Heat or friction electrify the topaz, and by this property it can be readily

distinguished from a diamond or a ruby. If exposed to the sunlight for a long time, the topaz loses its colours.* The gem is much esteemed by jewellers on account of its brilliant lustre, which however is lower than that of the sapphire, or ruby.

VARIETIES OF SILICA.

Rock Crystal :

Rock-crystal is pure silica crystallized in six-sided prisms which are striated transversely, and terminated by six-sided pyramids. It is colourless, yellowish-grey, wine-yellow, brown and rose coloured. Usually it occurs in veins and drusy cavities, along with beryl, mica, topaz, in granite, gneiss, and mica slate rocks. Rock-crystal is found in several parts of India, and in Ceylon. At Vallum in the Tanjore district fragments of rock-crystal are cut into gem stones and are known as Vallum diamonds. The quartz crystals found in the gypsum near Kalabagh on the Indus are much used for making necklaces. The lapidaries of Jaipur in Rajputana and of Delhi use them to make beautiful ornaments, and useful articles such as salt-cellars, umbrella-handles and vases. Spectacle-lenses and optical prisms are also cut from clear crystals. The wine-yellow and clove-brown varieties are most esteemed as articles of jewellery, and are made up into ear-drops, brooches, seals, necklaces. The deeper coloured yellow stones are often sold as topazes, and the clove-brown variety is sold as Cairngorm and smoke topaz. But the true topaz can be distinguished from rock-crystal by its superior hardness. Rock-crystal is only moderately hard, and is therefore an excellent stone for engraving on.

Some crystals contain hair-like fibres of rutile and green actinolite. These are called hair-stones and are valued by collectors.

Rock-crystals may be dyed blue by immersion, when heated, in Indigo, or in a solution of copper; or red, by immersion in a decoction of cochineal.

Amethyst :

The amethyst is a variety of rock-crystal coloured with an oxide of iron, and is of every shade of violet or violet purple. It is usually found in gneiss both in India and Ceylon. The best specimens, of a dark violet-blue colour, come from Cambay. When the colour is deep and pure, the Amethyst forms a gem of great beauty. A necklace of amethysts is of great rarity and value, because it is extremely difficult to get together a number of stones of exactly the same tint. When set in gold, and especially when surrounded with diamonds, the amethyst appears to great advantage. In olden times this stone was frequently cut into seal stones, of which many are preserved in museums and private cabinets.

Cat's-eye :

This form of quartz comes from the coasts of Malabar and Ceylon where it is found in gneiss. It occurs in various shades of grey, green, brown, or red. The red, and the olive-green varieties are most highly prized. When cut in an oval shape and with a convex surface, it exhibits a peculiar play of light, resembling the eye of a cat. This is due to fibres of asbestos interspersed through the stone.

Heliotrope or Bloodstone :

Heliotrope or bloodstone is a variety of compact quartz coloured with iron ore. It is translucent and of a deep green colour. As a rule yellow, or blood-red spots are interspersed through it. Sometimes it goes by the name of Oriental Jasper.

Chalcedony :

Chalcedony is almost pure silica. It is found in Ceylon in rolled pieces, and is probably derived from veins in the crystalline rocks. It is hard, takes a fine polish, and shows

beautiful colours. Ring stones, vases and other ornaments are made, and cameos, or engravings in relief, in which the figure is of a different colour from the ground, are often cut from it.

Onyx :

Onyx is a variety of chalcedony in alternate layers of different colours, usually white, black, and dark-brown. The concentrically-striped onyxes are much prized, and are cut into the so-called 'onyx-eyes.'

Agate :

The agate is composed of crystalline and amorphous silica in concentric layers. It is said to include chalcedony, amethyst, quartz, carnelian, heliotrope.

Carrelian.

Carrelian is a red, or brown variety of chalcedony containing ferric oxide.

Sard :

Sard is a variety of carnelian varying in colour from pale, golden, yellow to reddish-orange.

Sardonyx :

Sardonyx is a kind of onyx having white layers alternating with sard.

Agate, carnelian, etc., are obtained from the trap rocks of the Deccan. In Cambay, agates and carnelians are cut and prepared for the market. The agates are for the most part found in the Bombay Presidency, near Ratanpur in Rajpipla State. Agate-cutting is also carried on at Jubbulpore and a few other places. Large quantities of the cut stones are exported to China where they are much esteemed. Agate pestles and mortars are much used by chemists. When the bands of

an agate are not well marked, bands of black and brown can be brought out in it by heating it in sugar syrup, and then treating it with sulphuric acid.

The following is an account of the Cambay Carnelian industry as it was 100 years ago:—

The carnelians of Cambay are procured from the neighbourhood of Broach by sinking pits during the dry season, in the channels of torrents. The nodules which are thus found, are mixed with other rolled pebbles, and weigh from a few ounces to two or three pounds. Their colour, when recent is dark olive-green inclining to grey. The preparation which they undergo, is first, exposure to the sun for several weeks, and then calcination. The latter process is performed by packing the stones in earthen-pots, and covering them with a layer five or six inches thick of dried goat's dung. Fire is then applied to the mass, and in twelve hours, the pots are sufficiently cool to be removed. The stones which they contain are now examined, and are found to be some of them red, and others nearly white; the difference in their respective tints depending in part on the original quality of the colouring matter, and in part, perhaps on the difference in the heat to which they have been exposed. The annual value of carnelian exported from India amounts to £11,600.

Moonstone :

Adularia is a transparent and almost colourless variety of felspar. The variety which is slightly opalescent and exhibits a bluish pearly light is valued by jewellers and is sold by them under the name of moonstone. It is cut in an oval shape in such a way as to show the pearly light in the centre of the gem; and when set in a ring or brooch with diamonds or rubies, its pearly light forms a striking and pleasing contrast with the lustre and colours of those gems. It occurs in the metamorphic rocks such as granite and gneiss. In Ceylon it is found in rolled pieces in the beds of rivers.

The majority of the precious stones of India are found in the Plutonic and Metamorphic Rocks. The term Plutonic is applied to such rocks as granite and syenite which are supposed by many geologists to have cooled down and crystallized from a molten state deep down beneath the crust of the earth, being at the same time subjected to immense pressure by the weight of the overlying rocks. By the folding of the earth's crust in the process of cooling and contraction, immense masses of these igneous rocks were thrust up to the surface; and sometimes they were exposed on the surface by the work of rain and rivers which wore down and removed all the superincumbent rocks. Metamorphic rocks are those which were originally either sedimentary or igneous, but which have been subjected to immense pressure and consequent heat, and thus have been so altered as to be changed into practically new rocks. Where granite masses have been thrust up from below, the surface rocks in the vicinity of the upthrust have been altered into gneisses and schists. The difference between igneous rocks and metamorphic rocks lies chiefly in the structure. The igneous rocks are of close texture and the minerals of which they are composed are in masses intimately mixed, while the metamorphic rocks which have been altered by great pressure, heated gases, and heated solutions, are of a foliated structure. In gneissic rocks the minerals are of coarse particles and lie in irregular foliæ, while in schists, such as mica schist, hornblend schist, etc., the foliæ are much finer. The latter have probably been altered from shale, or from fine sandstone rocks.

The gneissic rocks in India are in Bengal and Madras, Bundelkhand, the Himalayas, the Salt Range and the Aravalis. They appear to have been formed at different times and those of Bundelkhand are the oldest. The gneiss of the Himalayas contains white felspar and much mica, while that of South India has pink felspar and much hornblende. The gneiss of Burma is similar to that of South India. It consists of

granitic gneiss, hornblendic gneiss, crystalline limestone, quartzite, and various kind of schist. Sometimes the granite stands out in rounded masses and forms huge piles of great boulders. This is seen also in South India and in Rajputana, where the softer rock intervening between the outstanding piles has been weathered, decomposed, and washed away.

The products of the metamorphic rocks are very interesting. Among the precious stones occurring in them are diamond, sapphire and ruby, beryl, rock-crystal, garnet, and zircon. There are many minerals in these rocks of great commercial importance, including asbestos, graphite, meerschaum, steatite, marble, serpentine; and a host of metallic ores of which the more common are tin, copper, zinc, cobalt, iron, molybdenum, gold and silver.

India is a country of vast mineral resources many of which have hardly been touched. This no doubt is due in part to the difficulty of mining in places remote from a railway, and in part to the indifference of the Indian to the study of Geology and Mineralogy. But there are signs that a change for the better is at hand.

Table of Indian Precious and Semi-precious Stones.

—	Specific gravity.	Hardness.	Composition.	Crystallisation.
			Carbon.	Cubic.
Diamond ...	3.44—3.52	10	Strong chromatic dispersion causing a brilliant display of colours when faceted. Often phosphorescent after exposure to strong sunlight.	
Sapphire ...	3.6—4.1	9	Al ₂ O ₃ Aluminium Oxide.	Hexagonal, rhombohedral.
Ruby ..	3.6—4.1	9	Do.	Do.
Spinel ...	3.5—4.6	8	Mg O } Magnesia Al ₂ O ₃ } 25% Alumina 72%	Cubic.
Garnet ...	3.16—4.38	7—7.5	Fe ₂ AlSi ₂ O ₆ (almandine) Iron aluminic garnet.	Cubic.
Tourmaline ...	2.94—3.24	7—7.5	Complex. Silicate containing K, Na, Li, Mg, Ca, Mn and Fe.	Hexagonal, rhombohedral.
Indicolite				
Ceylon Peridot.				
Beryl and Emerald.	2.63—2.76	7.5—8	Beryl and alumina silicate 3 (B ₂ SiO ₅) + Al ₂ Si ₂ O ₆	Hexagonal.
Zircon ...	4.4—4.7	7.5	Zr Si O ₄ .	Tetragonal.
Jargoon				
Hyacinth.				
Crysoberyl	3.6—3.8	8.5	Glucine and alumina. Be Al ₂ O ₄	Rhombic.
Cymophane from Ceylon.				
Amethyst				
Quartz				
Cats' eye				
Opal				
Chalcedony				
Agate				
Moonstone	2.65—2.66	7	Si O ₂ Silicon dioxide.	Hexagonal.
Sard				
Chrysoprase				
Aventurin				
Onyx				
Cair-gorm				
Smoke Topaz				
Jasper.				
Moonstone ...	2.53—2.62	6	K, Al, Si, O ₁₂	Oblique.

ANCIENT "EGYPT"—ITS ORIGINS AND DEVELOPMENTS

For some time past great and widespread interest has daily been concentrated on the "Valley of the Kings," near the site of ancient THEBES (*T' Apiū*), or NU-AMON, "The City of Amon," and not far from modern Luxor (*El Aqsa*) on the Nile, because of a sensationally reported "Find" there—the so-called "Tomb" of *Tūt-ānkh-amon* ("Living image of Amon, or Ammon,") one of the 18th-Dynasty Pharaohs, who reigned during B. C. 1326-1315, though the press notices put him about a generation earlier.

Quantitatively, the contents of this cache are unusual. Also, they are unusually wonderful, *as a show*; and, in connection with Art, they will doubtless prove of unusual value. But whether, amongst all that has been unearthed, there is anything likely to shed that new historical light which is so very much needed upon the period covered by say the reign of *Ākh-en-āten* ("Pleasing to the Divine Solar Disc") and the troublous times more or less immediately following his demise about B. C. 1326, has yet to be seen.

Why so much importance is attached to that period is this. It was a time of very anxious crisis—of nothing less than life or death—for AMON-RĀ.

But who, or what, was AMON-RĀ?

He was what is called a *Ruling Sun-god*—a great Zōdiacal Divinity; and, at the period under notice, his official upholders and representatives, throughout the land, but particularly in and around THEBES, were a highly organized body of panic-stricken, but very proud, very powerful, very astute, very resolute, and furiously angry Sacerdotes, who for ages had been the real rulers of Khem, but who now saw their

authority overthrown, their prestige shattered, and their vast revenues streaming elsewhere!

The *Zōdiac* was an outcome of *Sun-worship*—a cult prevalent in some form for many thousands of years throughout the *Great Central Zone* that belts the land-masses of the Earth—practically the "Civilization Line."

Under some special name for the *Sun-god*, at least in early Khem, each of its twelve divisions was regarded as presided over by a definite hypostasis, or personified aspect, of the otherwise ineffable *Supreme Being*. The entire cycle, however, was not only a wonderful enshrinement, both scientific and artistic, of the essential mysteries of the Divine Nature; it was also a mystically dramatic representation of the life-history of every individual soul, regarded as an evolving spiritual sun. Certain outstanding Personalities in the past—*e.g.*, *Osiris*, and many others—having actually lived the life so dramatized, and triumphantly emerged as Spiritual Conquerors, and so matriculated as Redeemers of their Race, have been designated *Sun-gods*, and *Saviours*, and poetically invested with careers corresponding, as it were, to the apparent annual course of the Orb of Day.

The first Zōdiacal division—familiar to us under its Greek name *Ariēs*, "the *Ram*" (whence of course, the early Pauline Christians obtained their emblem of "the *Lamb*"¹)—was allotted by the Ancient "Egyptians," or *Romiū*, to *Amon* (meaning "the Concealed One," but also symbolized by "the *Ram*") who, in his character as a *Sun-god*, was called by them *Amon-Rā*. This was the divinity dominant in Khem in B. C. 1341, when *Ākh-en-āten* ascended the throne as *Amon-hetep IV*.

The division (now known as *Taurus*, "the *Bull*") which lies second from conventional *Zero* on the diagram, but, in point of secular time, comes before the *Ariēs*, or *Amon-Rā*,

¹ Note.—Of the Christianity of Jesus Christ, the true symbol would appear to have been *Piscēs*, "the Fishes."

division, has an interesting history behind it. True, it has long been associated with PTĀH—earliest of the greater gods in the old Romic pantheon—whose name is derived from *Pātāch*, “the Opener,” a very ancient word, said to be Semitic, though much more probably Hamitic.

But, originally, *Ptāh* had nothing to do with the Sun. Before ever old Sol was thought of for purposes of measuring Time, *Ptāh*, in solitary majesty, sat enthroned beyond the Arctic Circle—the deified personification of that stupendous imaginary line (from Pole-star in the Celestial North to Pole-star in the Celestial South) which, as the eternally-rotating axis of the entire universe, was regarded as causing the panoramic westward sweep of the stellar hosts, as nightly they rose and set. This mighty and mysterious turning-movement was supposed to generate *heat*, and so to result in the *Summer Solstice*—a point on the Zōdiacal Spheroid which the Romiū accordingly called “The Place of the Production of Fire,” and regarded as presided over by the lioness-headed goddess *Sekhet*, consort of *Ptāh*.

During *Ptāh*’s remotely ancient *régime*, the *Cosmic-Clock* was supposed to be in North-Polar regions, and to consist of a fixed circle of 360° wherein *Anūbis* (the Jackal=our “Little Bear,”) with the tip of his tail attached to the Pole-star for the time being, acted as a revolving index-finger, or hand—and so marked the hour of the day or night, the season, and even the progress of the Cycle—in that age one of only 1440 spheroidal years (360×4), so clearly not *Sōthic*.

But, if *Ptāh* was thus a North-Polar and pre-Solar divinity, how came he ever to find any place at all in the *Zodiac*, which has always been distinctively and exclusively Solar?

He did it by incarnating himself, so to speak, in *Apis*, the *Bull* of Memphis. That animal, it seems, was a *Sun-god*, and bore the surname of *Mes-Rā*—literally “Child of Rā.” This was because he represented “Strength” and “Vitality,” and

so was mystically regarded as, like *Rā*, "the Source of Life." Thereupon, by virtue of this merger of *Ptāh*'s being in that of the *Solar Bull*, the Tauric-or Bull-division of the *Zōdiac* naturally became associated with both *Ptāh* and *Mes-Rā*—as, indeed, appears from the fact that the Second Spring month (opposite *Taurus*) in one of the Romic calendars is called *Paōphi*, a name that is related to *Ptāh*, and also from considerations connected with another Romic month which, though now the twelfth, is said² to have actually at one time "opened the Year," i.e., was once the first month in the calendar. This is *Mesorē*, deriving from *Mes-Rā*.

It was as perfervid devotees of this particular aspect of *Sun-worship* that, when dwelling in the Delta prior to B. C. 1491, the Aamū-descended *Israelites*—half Romic in blood, in culture, and in sentiment—became distinctively known as the *Mesrāyim*, or *Abiri*, i.e., "the People of the Calf."

It was this mystical old *Bull-worship* that was at the back of the popular religion in ancient sea-girt Krete, and afterwards gave birth in Greece to the well-known legend of the *Minotaur*.

It was this mystical old *Bull-worship* that was so prevalent throughout the long-forgotten but recently discovered "buried empire," as it is called, of the ancient Hittites of Asia Minor.

It was this same old mystical *Bull-worship* which was the heart and soul of *Druidism*, as established in Britain for a considerable time from somewhere about the 1st century B. C.—the symbol of that famous cult having been nothing more or less than "the astral bull of milk-white hue, its horns crowned with golden stars." And who knows that to it may not even be traceable Old England's traditional cognomen, "John Bull?"

It was this very same old mystical *Bull-worship* that formed the basis of *Mithræism*—that wonderful cult which for

² Note.—Mr. Alan Gardiner's theory.

so long, and at least on equal terms, struggled with *Early Christianity* for the suffrages of the Roman World, and even at one time bade fair to win the day. In that age—throughout the far-flung empire of the Caesars—in connection with the idea of the spiritual salvation of the soul, people used to speak piously of being “washed in the blood of the *Bull*,” just as commonly and just as naturally as, in later days, when Christianity had acquired the ascendant, they spoke figuratively of being “washed in the blood of the *Lamb*”. In sooth, the idea was much more a Mithræic one than even a Pauline-Christian one. Christian proper it was not.

In fact, the cult of the *Bull*—as dominant during say B. C. 4000-2000, and surviving sporadically even later—is to be found expressed in every representation of the *Zōdiac*, in all Civilizations, West or East, if not the wide world over, at least throughout the *Great Central Zone*. For instance, the Babylonians and Assyrians knew it as *Khar-Sidi*, while in India it was, and still is, *Vrishabha*. Prominent amongst its doctrines seem to have been the ideas of (1) the Immortality of the Soul, and (2) the Atonement, in its priestly sense—both fundamentals of Officialized Christianity, but the latter distinctively Pauline, and the former apparently unknown to original Judaism—which alone shows that the Jews had never been in Khem.

Well—as, by virtue of Precession, the Equinoxes and Solstices slipped backwards round the entire *Zōdiacal Spheroid* in the course of $26,524 \frac{85}{167}$ years (modern reckoning, on the basis of a Spheroid of $365\frac{1}{4}$ degrees or days), each of the *Sun-gods* in the Romic pantheon presided over his particular *Zōdiacal* division (and therefore his special cult was supreme in Khem) for $2187 \frac{21}{167}$ years. The supremacy of the *Bull Cult*—beginning roughly about B. C. 4000—came to an end at THEBES (“City of Thrones”) shortly before the rise of the *Twelfth Romic Dynasty*, which began in B. C. 1989 with *Amon-em-het I*, formerly known as Se-hetep-āb-rā. From

that epoch, therefore, AMON-RĀ, as the dominant cult, was supposed to be divinely established; and thenceforward also THEBES was recognized as NŪ-AMON, "the City of *Amon*"—the "populous No" mentioned in the Bible (*Nahum iii*, 8.) In fact, too, *Amon-Rā* was the Ruling-God in Khem up to the spacious and splendid days of *Amon-hetep III* (the "*Nimmuriya*" of the *Tell-el-Amarna Tablets*), *i. e.* about B. C. 1372-1341. Towards the close of *Amon-hetep III's* reign, however, even within the sacred precincts of the Court, there had been stealing into favour certain heretical views which, though also a form of Sun-Worship, were nevertheless distinct from, and absolutely subversive of, those connected with the established and popular cult then enthroned, spiritually and otherwise, at *Nū-Amon*. This was the veneration of ATEN, "the Solar Disc," regarded as the symbol and representative of the ETERNAL, in whom alone is Life. In those days there was a good deal of intermarrying between the Pharaohs and the royal house of MITANNI—the country just north of the great bend of the Euphrates at Niy, now better known as Upper Mesopotamia. Its people—once the Custodians of Civilization, and Overlords of Western Asia—were a remarkably fine blend of ROSY-BLOND stock, anciently immigrant from the Mediterranean, and aboriginal TURĀNIAN blood. After Mitanni's collapse, some time in the 14th century B. C., many of them entered the ASSYRIAN ethnic fold, but most migrated east, over the Zāgros, and re-appeared on the stage of history as the NORTHERN MEDES. Possibly the new cult in Khem was an outcome of these intimate relations. Indeed, there is even some reason to believe that in ĀTEN-WORSHIP we see nothing more or less than an early form or perhaps refinement, of MITHRĀISM, already alluded to.³

However, it was not till the next reign—that of the mystic, AMON-HETEP IV, or ĀKH-EN-ĀTEN, about B. C. 1341-1326—that the worship of ĀTEN really became the State

Note—³ Possibly, however, *Mith-Rā* was nothing but a corrupted variant, on foreign lips, of *Mcs-Rā*.

Religion in Khem, and for a time even ousted that of *Amon-Rā*, whose arrogant and self-centred Hieràrchy thereupon not only lost their all—place, power, and wealth—but, in their chagrin, were made to bite the very dust. It was a most revolutionary and highly interesting period—how interesting may be gathered from the fact that the presiding genius, *ĀKH-EN-ĀTEN* was a poet of no mean order; indeed, it is obvious that from his famous “Hymn to *ĀTEN*” (the words of which, though simple, are exceedingly beautiful and impressive) the writer of *Psalm CIV*, whoever he may have been, must have got much of his inspiration. Several of his very phrases are clearly “lifted” from the original.

Now, with these momentous times, we are only meagrely acquainted. Hitherto, it has been taken for granted that *Ākh-en-āten* was succeeded—though only for a brief period—by a king named *Smenkh-kā-rā*: but now specialists are by no means sure whether *Smenkh-kā-rā* ever reigned at all. Some prefer to think that he was only associated for a time with *Ākh-en-āten* as a Super-Vazir—a sort of Sublimated “Help,” on whom the monarch could rely to look after the State, while he himself was dreaming of more congenial things. Possibly, therefore, *Ākh-en-āten*’s immediate successor was *Tūt-ānkh-amon*—originally *Tūt-ānkh-āten*—the Pharaoh over whose alleged, and allegibly untouched, Mausoleum all the recent journalistic pother has been raised. Of *Tūt-ānkh-amon*, however, little more is known than that the embittered old Priesthood at Thebes proved much too strong for him, and even in his reign some reversion was undoubtedly made to *Amon-Worship*—as his own change of name from *Tūt-ānkh-āten* clearly implies. Of *Āy*, his successor, practically nothing is known; while, of that obscure but very efficient soldier-statesman, *Hor-em-hob*—the man who restored *Amon-Worship*, pulled the dislocated affairs of the unhappy country together, brought order out of its administrative chaos, and possibly founded the next, or 19th, Dynasty of high spirited Pharaohs—all that we *think*

we know is as nebulous and unstable as the conditions amongst which he worked; and there is a very great deal more that we would *like* to find out about him and his times. Meanwhile, a French *savant* has come forward with the startling declaration that Tūt-ānkh-amon's mummy was actually found by Professor Davis in 1912, and that this so-called "Tomb" is a mere Emergency-Store, or Glorified Godown, and not a Tomb at all—certainly not Tūt-ānkh-amon's Tomb! At this very moment those in charge of the removal-operations had come upon a resplendent, gold-covered shrine, or series of shrines, which might or might not have enclosed a sarcophagus, which, again, might or might not have contained Tut-ānkh-amon's body. To put the Frenchman's assertion to the proof, all that was necessary was to proceed with the work—to open the shrine. That would have settled all doubts, promptly and effectually.

Well, was this done? Was the obvious step taken? No; instead, work has suddenly been stopped, the "Tomb" has been closed, and we are told it is to *remain* closed until the autumn! However, we have at least had 3 months of tumultuous and sustained excitement, undoubtedly fomented by the press. And seemingly, for the present, that is about all—except that the amenities of "The Little Village on the Thames" have been enriched in a way that will be appreciated by all who are fondly familiar with the genial give-and-take of its picturesquely complex street-life. The other day a typical specimen of the fly but out-at-elbows Londoner was shuffling along Tottenham Court Road behind a barrow-load of weird-looking old furniture. A pal who was mooching in front of the "Horse Shoe" called out—"Ullo, Chawlay, wotcher got there? Suthin' arty pinched from Wardour Street?" "Nao," was the reply, "yer blinkin' ij'it! But arty, yuss! Tykin' it to ver Museum—Summa Cawta's stuff, outa old Tooting-Common's Gryve!"

The old name of the country that we now call *Egypt* was KHEM, and the people who lived in it, up to say the middle

of the 6th century B.C., called themselves—not “Egyptians,” and not Mesrāyim”—but ROMIU, *i. e.* in a distinctive, if not an exclusive, sense, “Men.” There was a time—far back in the Geological Past—when entire Africa, not only in shape, but also in the distribution of its land—and water-areas, was very different from what it is now. In its northern regions, from the Nile westwards, including the Sahāra, all was sea. South of that marine-area, the continent reached out far into the Atlantic—much farther than its present western limits of Guinea and Sierra Leone. Also, there was no Red Sea then. East of the Nile, an unbroken stretch of African land extended northwards, as far as, and in fact including, what is now the western half of Arabia.⁴ All this continuous, north-eastern part of archæan Africa seems to have been the original Khem.

From “Khem” probably derived “Ham”; and from that, of course, came “Hamites.” And just as out here, *kh* in one region is elsewhere transmuted into *sh*—*e. g.* *Pakhtu* on the frontier, but *Pashtū* in India—so “Shemites” in Western Asia and Arabia was originally perhaps only a variant of “Khemites” and “Hamites” in Africa. In fact, both these races—the Hamites and the Shemites, or Semites—were simply special and local varieties (one in Africa, the other in Western Asia) of one of the 3 main-stocks of humanity—the *Dark-Whites*, who, from extreme West to extreme East, have immemorially inhabited the *Great Central Zone*; with the slant-eyed Tūrānian *Yellows* to their North, and the *Blacks* and other dusky peoples, originally of archæan “Gondwānaland” descent, to their South. Because of certain affinities subsisting between the “Semitic” languages of Western Asia and sundry “Hamitic” languages of Africa—and particularly because the etymon of *Ptāh* was *Patach*—philologists and Egyptologists (not realizing *why* these things were so) have long assumed, and some writers still re-echo the assumption, that in the untraceably remote past (or, as Breasted puts it, “in an epoch

Note.—⁴ Pirsson and Schuchert's *Geology*, Part II, p. 891.

that lies far below our remotest historical horizon," *History of Egypt*, p. 26), "Egypt" and adjacent African areas must once have received and assimilated an unusually powerful, but forgotten, strain of "Semitic" blood and culture—immigrant from Western Asia or from Arabia. But in view of the common origin, or basic race-identity, of "Hamites" and "Shemites," and of *Khem* having once included half-Arabia, any such hypothesis seems quite visionary and uncalled for.

"Egyptian" (or, as I prefer to call it, *Romic*) *Civilization*—the Civilization of the mysterious old *Romiū* of *Khem*—goes back to an almost incredibly remote antiquity. Along the various lines of enquiry that are available, there are many indications of this. We can at least be certain that it dates from some time in the Tauric Era—an Age which, in round numbers, lasted from about B. C. 4000 to about B. C. 2000.

Of course, however, *tradition* in *Khem* takes Civilization back *much* farther even than that—in fact, to amazingly remote times—many thousands, not of years, but of *centuries* before B. C. 4000 ! Even elaborately constructed lists of fabulously long-enduring divine-dynasties for those misty old golden-ages are seriously relied upon and solemnly recorded. Vague and grandiose claims of this kind are found in all countries, ancient or modern—nowhere, perhaps, more strikingly than here in India—and usually, of course, we only greet them with a kindly smile. But it is questionable whether such an attitude would be justifiable in the case of *Khem*. There, Civilization is undoubtedly very very old. Even what still survives of her profoundly scientific Chronological Records—once regularly kept in the Temples, but destroyed by the successive and accumulated savageries of Ethiopians, Assyrians, and Babylonians—is astounding for the majestically long vista of orderly continuity that it displays !

This, at least, we know. The magnificent Sculptural Art of what is called "the Old Kingdom," *i. e.* of the earliest Romic Dynasties, reveals *Khem* as having *then* attained a stage

of cultural maturity, if not indeed of decadence from maturity, which compels us to infer that it must have been *led up to*, more or less gradually, by ages of precedent development. And those early Dynasties themselves go back to the 3rd or 4th millennium B. C. !

Then, of course, there is that biggest, grandest, and most widely-spread of *all* Earth's Memories (or, it may be, Dreams)—the Tradition of ATLANTIS, or rather POSEIDONIS, the original centre whence *all* Civilization is said to have radiated.

Sólōn, the celebrated Athenian law-giver, heard it from a Temple-priest at Sāis in the Delta. He communicated it to Plato, and Plato preserved it for us. Khem, it is claimed, was a *colony* of the great Island-State ; and this alone, if true, takes her origins back to something like 12,000 years ago, at the least—for we learn from a document called the *Troano Manuscript*, discovered by an archaeologist named Le Plongeon in what is said to have been originally another Atlantean colony (Yucatan, in Central America), that about B. C. 9000 *Poseidōnis* was completely overwhelmed by a tremendous convulsion of Nature, and suddenly disappeared beneath the waves, with a population of some 60 million souls ! Another thing Le Plongeon tells us is that the *Greek alphabet* (which, in its sequence, is quite different from that of other scripts—say from the order of the very similar *fūthorks* of Early Europe) can be reduced to Māyax roots (Māyax being the language of the Māyas in old Yucatan), and that, when so treated, it turns out to be nothing less than a cryptographic memorial of the essential facts concerning the World's most appalling Tragedy. He also relates a legend, found by him in Yucatan, describing how a Queen named Mū was once upon a time driven from her throne there by usurping brothers, and after a long journey, all overland, reached Khem, where, amongst other doings, she introduced the Sphinx, which, we are told, had formerly been her family crest.

Lastly, Romic Civilization has a wonderful, almost a weird, individuality. This has always characterized it. For countless centuries it has stood forth—a phenomenon, fascinating but strikingly *sui generis*. This, of course, is from the European point of view, which *we* have inherited. But how came Romic Civilization to *be* like this? The explanation lies in Khem's peculiar geographical situation.

ATLANTIS may or may not be a myth. All we *know* is that there *must* have been *some* pre-existing world, physical and sociological, out of which this present world of ours developed in course of ages upon ages of ordinary every-day volition; and, from that standpoint, ATLANTIS and POSEIDONIS seem to be as good a precedent state of affairs as any other. However—this particular question apart, the region where *we* first begin to glimpse Civilization (a civilization in whose actuality even the Didymuses of "scholarship" can believe without too much loss of dignity) was in the remotely archaic Mediterranean World, as peopled by a short, slight, brunet folk who, so far as we can judge, were its autochthons—representatives in those longitudes and latitudes of one of the 3 main-stocks of Mankind—the *Dark-Whites* of the *Great Central Zone* mentioned some way back.

Of the dim and distant Age during which these Mediterranean Brunets and their type of culture were dominant, we of course know hardly anything, except that it was deeply enough rooted in the past for Religion to develop from originally crude personifications and deifications (masculine and feminine) of the Forces of Nature, through the complexities and eventual refinements, first of *Moon-worship*, and ultimately of *Sun-worship*, in all their various stages, emotional, mental, and spiritual—the final stage being everywhere, throughout the *Zone*, associated with an ultimately dominant Divine-Name which we may conveniently and provisionally call *EL*, though in fact it appeared in many local and other guises, some of which are difficult to recognize as mere variants of the original. One of

them, however, was the Romic RĀ—probably at first LĀ; for in Khem, as in many other countries, *r* and *l* were interchangeable. Possibly this incalculably early old Mediterranean Age may be equated with that called by the Romans the Age of *Saturn*, and which they were content to identify with the Age of *Krónos*. In some indefinite way it was perhaps also associated with a culturally superior, if not precedent, Age (or rather *régime*, connected with the Divine-Name *Ouranos*. But whether, again, this had anything to do with ATLANTIS, must be left open.

The next Age, throughout the same Mediterranean area, was that of the *Rosy-Blonds*—a new and superior race, whose origin is unknown to conventional “scholarship”, but who, at some untraceable epoch in the past, established themselves gradually and almost imperceptibly throughout the Mediterranean world, and eventually superposed themselves and their loftier culture upon its older inhabitants. It may conveniently be regarded as identical with the great and dazzling Age associated in classical Mythology with the majestic name of *Zeús*—the god whose infancy was passed in “concealment.” It was distinctively the Age of *Sun-Worship*, but Sun-Worship in its maturer phases. Its ultimately dominant Divine-Name—not only in the Old Mediterranean world, but throughout the *Great Central Zone* to its farthest limits, except perhaps in Khem—was what (again conveniently and provisionally) may be called *Iō*, with, of course, a host of protean local and other variants, masculine and feminine. Nevertheless (again throughout the *Zone*), like early scripts showing through a palimpsest, the older Divine-Names of the preceding Age, in some form or other, and each in its own particular area of development, still continued to remain more or less in evidence—not infrequently with a prefixed or modified and incorporated *Āb*, *Āp*, or *Āpa*, meaning “Father”. “Northern” *Apollo*, somewhere up in Central Europe; *Bel* and *Baal* in Western Asia, are examples. Each is really *Āb-EL*, *i. e.* “Father EL.”⁵

Note—⁵ Sometimes the gods of the old Age are made feminine, and married to the gods of the existing Age. *Hēra*, for instance, was really a form of *EL*.

Now, seated where she was, on the Nile, Khem, though in touch with the Great Outside World to her North, was yet in a manner isolated. Originally and essentially, her civilization was rooted in that of the autochthonous Mediterranean Brunets of the primitive *Saturn Age* (if so we may call it) ; and later on it was considerably modified by cultural and other influences streaming into it from adjacent Rosy-Blond sources throughout the very different and proverbially brilliant and beautiful days of what we are calling the *Zeús Age*. Also, like all other countries around " the Great Green Sea," Khem was territorially an integral part of the *Great Central Zone*, and she not only contributed towards, but was also beneficially or prejudicially affected by, the changes continually in progress throughout that vast region. But, unlike those countries, she *also* held out her hands far Southwards and Eastwards. Thus, in her unique situation, Khem (whether ethnically or culturally) was not really representative of what, to her, was " the North "—*i. e.* not of that Old Mediterranean World to which *Modern Europe* largely traces its cultural descent. Rather was she, throughout the Ages, a very special and local expression, or side-show, of the Mediterranean World for the time being.

To sum up. She was co-eval with both the Ages above referred to ; she witnessed the supersession of the picturesque and joyous old *Saturn-Age* by its more resplendent and progressive successor, the pre-Hellēnic *Zeús-Age*, of which *Minōan* and *Aegean Times* seem only to have been a concluding phase or pendant ; she survived even the *Zeús-Age* ; her own self it was who shattered and scattered its exquisitely refined and beautiful but baneful civilization during the Great Sea-Raid period—those stirring and dramatic days of the " Churning of the Ocean " in the 12th century B. C.—and later her eyes beheld that lovely emanation from its swirl and spume, the *Rise of Greece*—Aphroditē emerging from the Foam ; and, as mysterious as powerful and renowned, she stands before us, even then

an impressively ancient product of evolution. As *Khem*, or *Ta Meri*—beloved home-land of the illustrious old *Romiū*—she flourished in freedom to a date no less recent than the 8th century B. C. For two centuries more, however, she was repeatedly devastated, broken up, depopulated, and kept in subjection by ruthless invaders *Kūshites* from the South, *Assyrians* and *Chaldaeans* from the North—all not only aggressively imperialistic, but also more or less *Kāssitic* in descent, and therefore essentially barbarous, however highly civilized and however efficient for the time being. And only from about the 6th century B. C. and onwards does she become generally known as *Egypt*.

Since then, her experiences have been many and kaleidoscopic. She has seen the *Persian*, the *Greek*, the *Roman*, the *Arab*, the *Frenchman*, *Our Noble Selves*, the *International Adventurer*, and the *Tourist*—all lording it in her midst. But now, liberty to live her own life is hers.

Here, let us leave her—merely remarking that her present indigenes are no longer the *Romiū* of *Khem*. They have long since vanished into the Unknown! The *Egyptians* of to-day are a different crowd altogether—nowise related (even by way of descent) to the original old *Dwellers on the Nile*.

HERBERT BRUCE HANNAH

FIFTY-EIGHT YEARS' FIGHT WITH MALARIA

VII

We have throughout taken for granted the mosquito theory of malaria. But, the principal weapons in our fight with it would be the same on the miasm theory which it superseded; for the problem of the reduction of mosquito is all but identical with that of the reduction of miasm. These weapons are flooding and drainage, and they have both been resorted to from remote antiquity. Empedocles freed Selinos in Sicily from malaria by flooding the marshes surrounding it. A remarkable example of the disappearance of malaria with flooding occurred in Holland in 1748. "The Dutch allowed the land for defensive purposes to become overflowed. Peace being concluded during the middle of the summer, the inundation was caused to subside, whereupon a serious outbreak of malaria occurred. The epidemic was not successfully combated until the land was again submerged and kept so until the advent of winter."¹

On the other hand, Hippocrates says that the depopulation of the city of Abydos was not only stopped by the draining of the adjoining marshes, but it actually became healthy. In the Colony of Demarara, drainage and agriculture has "rendered the deepest and most extensive morass probably in the world, a healthy, fertile and beautiful settlement."

Our Government have adopted both of these methods—flooding and draining—but in the wrong place. Instead of ever seriously coming to grips with malaria by removing the impediment to drainage due to the construction of roads and railways, which was the primary and immediate cause of the outbreak of virulent malaria about 1860, they have from the

¹ Deadrick on "The Study of Malaria," quoted by Dr. Bentley in his "Note upon flooding as a Method of Anti-Malarial Sanitation," p. 2.

very first been floundering in the *bils* and adjoining paddy fields, which as we have seen before (Article II), could not possibly have originated it. In Article IV we have shown how futile as measures of malaria-prevention are likely to be the recent attempts to flood them, and how fraught with danger to health are the embankments of the canals which have been excavated to carry them out.¹ In regard to the opposite method of draining, one of the earliest steps taken by the Government of Bengal was the drainage of a large *bil* in the Hooghly district called Dhankuni Julla on the recommendation of their Engineering expert Mr. Adley. A bill was introduced in the Bengal Council for the purpose in December, 1870, under the title of Drainage and Irrigation Bill. The speech which Raja Digambar Mitra made on the occasion is so full of strong common sense, and his arguments against the drainage of *bils* as an anti-malaria measure are so cogent and apposite, that I make no apology in making copious extracts from it:

“With due deference to the professional experience of Mr. Adley, on whose report the proposed measure seemed to be entirely based, he must admit that he felt considerable difficulty in subscribing to the opinions of Mr. Adley in that report as to the cause of the epidemic. First, in Mr. Adley’s catalogue of causes was the ‘marshes of jheels and jullas whether of fresh or salt water; the last are most pernicious; where salt and fresh water intermingle, putrefaction is more rapid.’ Now the whole country—he meant Lower Bengal—was full of these bheels or depressions, which were the natural receptacles of the drainage of the surrounding lands. At the lowest estimate he would take a hundred of these bheels to every district.....These he sincerely trusted it was not pretended should be drained.....But, unfortunately for Mr. Adley’s scheme of drainage, and the removal thereby of the cause of the epidemic, the adjoining lands happened to be paddy fields, over which water lodged to the depth of two or three feet, and which continued

¹ The Nowi-Sunthi project criticised in my article seems to have now been abandoned after an expenditure of Rs. 3,37,854. All of this expenditure has probably been worse than useless.

in that state for at least four months in the year, and these lands, according to him, were equally productive of miasm.¹ In his list of causes were found 'moist lands and meadows or a water-logged subsoil when dried up under the sun'; again, 'rice grounds, especially in jullahs, where the ears of the crop only are cut off, and the stalks left to rot, in the water—thus adding fuel to the fire.' Now was Mr. Adley prepared to drain these ricelands, which constituted nine-tenths of the culturable lands of Lower Bengal, and deprive the people, if possible, of the only food crop the lands were capable of bearing? But what made Mr. Adley so sure that these bheels and 'ricegrounds' were the causes of the epidemic fever? Was not Calcutta within a mile of an extensive salt water lake, which according to him was still more generative of malaria than a fresh water one, and had it notwithstanding, within the memory of the present generation, ever suffered from a type of fever which was met with only since a few years in some of the most healthy localities of Bengal, and which decimated in the short space of a year and a half the population of a village where it broke out?..... But the idea that the *bheels* which had existed since the formation of the country itself, and the rice-lands which meant the surface of the whole country, were the generating causes of the epidemic, was so preposterous, that he would not detain the Council with further remarks on the head. But while he deprecated in the strongest terms the drainage of bheels and rice-lands, with a view to the removal of the epidemic, he was fully sensible of the absolute necessity of drainage, so far as the villages were concerned. In fact, he had always held, and still held, that fever wherever and whenever it had epidemically broken out in this country, was wholly and solely traceable to impeded drainage, caused in many instances by railway feeders, which of late had sprung up in large numbers, wherever the same had crossed the drainage course of a village or villages. The same might be said of railways and other kinds of obstructions, whether they were offered in the passage of the rainwater from a village to the adjoining paddy field or from the paddy field into the bheel, or from the bheel into a navigable stream..... But the proposed measure, while it provided for the drainage of the bheels and paddy-fields, made no provision for the obstruction to the free drainage of the villages."

There were also high officials of Government who exonerated the Dhankuni and other extensive *bils* from

¹ It should be noted that until the close of the last century, malarial fever was generally held to be due to miasm.

active part in the genesis of fulminant malaria. Col. Haig, R.E., reported, "that no connexion has yet been traced between intensity of the fever and proximity to stagnant marshes. On the contrary, there are numerous facts which are absolutely irreconcilable with such a supposition. Some of the villages on the borders of the Dankuni *jullahs* have been distinguished by comparative immunity from the fever while it has raged in others which are quite free from swamp. The Collector reports that Chanditala and the neighbouring village at the south-west corner of these swamps have generally been considered exceptionally healthy." Mr. Grant, Magistrate of Howrah, observed: "I have only to say that every one who has studied the subject must have been struck with the fact, that the fever constantly (indeed very generally) avoids these horrible swamps." Yet, despite these asseverations, official and non-official, it is a singular fact, that the Government, during the last six decades, has been attacking the *bils* and paddy fields while the demon of Malaria has been committing untold havoc in its strongholds, the ill-drained villages and towns. The fact is singular, but not inexplicable. The explanation has been suggested in my last article—the pro-railway proclivities of the Government. They have been looking askance at the dire depredations of the fiend lest by attempting to check them, they should run counter to the interests of the worshippers of the modern fetishes of commerce and industry. They have been adopting all sorts of anti-malaria measures but *the one* without which all such measures are bound to be ineffective, which was recommended fifty-eight years' ago, and which has been repeatedly urged since then. Their action has all along been like that of sprinkling water at the top of a plant while it is being eaten away at the roots. If sham drainage, Health Department, lectures and exhibitions, drugs, and bulky reports and frothy speeches with well-rounded periods and unctuous phrases, could have driven out malaria, it would have been

extirpated long ago. The attitude of Government is well explained by the candid pronouncement of Lord Curzon before an audience of industrial and commercial notabilities :

"Your business and mine are one and the same. Yours is exploitation, and mine is administration. Both are part and parcel of the same Government."

It should be noted, that our Government is not exceptional in this intimate and insensate alliance with industry and commerce. It dominates all the other Great Powers of the present day.¹ All the more important wars since the close of the last century are attributable to it. It is the modern fatuous craze for industry and commerce that has landed Indians and the rest of mankind in a quandary, and so long as it lasts there does not appear to be any reasonable prospect of abiding amelioration of their condition. And we have been indulging in these lucubrations partly from an impelling sense of duty and partly in the hope that they may be of some use when saner ideas of the progress and welfare of humanity prevail, and that some at least of my cultured countrymen may be prevented from wasting their energy and substance upon futile, make-believe anti-malaria measures.

The delay is, no doubt, very unfortunate. The malaria problem is a part of the wider health-problem. Health is the resultant of an exceedingly intricate, multitudinous and involved complex of forces, physical, psychical, social, and gubernatorial. We have hitherto mainly dealt with only one of the factors of health—drainage. Among the other more important factors, are food, drink, air, and peace of mind. As

¹ According to the New York *Nation* there was a strong "diplomatic smell of oil" at the Geneva Conference. "For a brief moment the clouds lifted at Geneva, and we glimpsed the underlying economic struggle; the talk of 'Germany,' of 'Russia,' of 'France,' of 'England,' and of their political spokesmen faded; instead, the excited correspondents cabled columns about the 'Royal Dutch,' the 'Shell,' the 'Anglo-Persian,' and the 'Standard oil.' The great oil companies assumed the centre of the stage; the politicians appeared plainly as the puppets; for a day or two we were even permitted to read the names of the men who pull the strings."

(Quoted in the *Modern Review* for July, 1922.)

we shall see in our next article, the conditions in regard to all of these have of late been becoming more and more unfavourable. The solution of the problem of malaria is, in consequence, every year becoming more and more difficult.

(To be continued)

PRAMATHANATH BOSE

SPRING

Here's nimblefooted spring,
Lightly tripping,
With limbs of radiant hue,
And locks of dew ;
She will not loit'ring stay,
But soon will haste away.

Come let us follow her ;
Whereso ever
The grass is freshly green,
There she hath been ;
'thro' pathways, undisturbed,
Gaily hath she wandered.

We'll trace her footprints green
Of emerald sheen,
And spy her buds and bells
In the sheltered dells ;
We'll watch her nesting birds,
And her pasturing herds.

Come let us follow her ;
Wheresoever
Shine her footprints green,
There she hath been ;
She will not loit'ring stay,
But soon will haste away.

V. B.



Kumar Bahadur and Party on the Site immediately before Excavation.

THE FIRST SCIENTIFIC EXCAVATION IN BENGAL

To the small village of Paharpur near the Jamalganj station on the E. B. Ry. goes the honour of containing the now famous mound which is being excavated under the auspices of the University of Calcutta with the co-operation of the Varendra Research Society. This mound and the ruins surrounding it cover an area of more than 81 Bighas and have long since attracted the attention of European travellers. Thus the place was visited and described by Dr. Buchanan Hamilton between 1807-11, by Westmacott in 1875 and by Sir Alexander Cunningham in 1879-80.

The central portion of the ruins is occupied by the great mound which rises up to a height of about 80 ft. above the level of the country and looks exactly like a *pahār* or hillock from which no doubt the name of the village has been derived. The mound is surrounded by boundary walls which run on four sides of it each being nearly 125 ft. wide. Here have been picked up many bricks of large size reminiscent of the early Pāla Age and also ornamented terracottas. Cunningham took the mound to be a Hindu temple because he thought that one of the terracotta sculptures which he had discovered represented the 'skeleton goddess *Kālī*.' Dr. Buchanan Hamilton and Westmacott however were both of the opinion that it was a Buddhist site. But from the visible condition of the whole ruins it was easy to conclude that the structure whether a Buddhist stupa or a Hindu temple, must have been an exceptionally large one and from the quality of carved and ornamented bricks also a very fine one. One can therefore fully understand how keen Cunningham's disappointment was when he was prevented by the local Zemindar from excavating on the site by what he calls the latter's 'dog in the manger policy.'

There is a widespread belief all over the neighbouring villages that a great treasure is buried in the mound, and it is therefore no wonder that clandestine attempts were made from time to time by various persons to dig out the treasure. An early attempt made in this direction was by a man named Ghanashyam who laid bare a portion near the top as early as 1876. A similar attempt was made sometime later by a Bairāgi who dug a hole in the mound but on a lower level. All these labours necessarily proved abortive. In more recent days the treasure hunters have been replaced by the brick-diggers who are however the worse of the two classes of vandals. These are mostly the inhabitants of the neighbouring villages who carried off cartloads of bricks for domestic use. Out of evil sometimes cometh good ; and in the course of these depredations near the south-west corner of the enclosure, a person named Samir Mondal, a goldsmith of the village of Paharpur, accidentally discovered two broken fragments of an octagonal stone pillar one of which was inscribed. Babu Sreeram Maitra, an officer of the Bolihar *rāj*, brought the fragments to the notice of Mr. A. K. Maitra, C.I.E., Director of the Varendra Research Society, who with his characteristic enthusiasm for archæology submitted a report to the Government of India which led to the stoppage of all spoliation.

It is a great pity that although the Archæological Department has been in existence now for more than half a century and although the capital of the Government of India up till very recently has been Calcutta, very little seems to have been done for that province which is of any archæological importance. Even a complete and exhaustive list of monuments and antiquities has not yet been drawn up, and as to excavation the idea does not seem to have occurred to any archæologist that Bengal, though it does not contain many structures intact of the pre-Mahomedan period, has yet many ancient sites which with the help of the spade can be made to yield a most interesting history. Fortunately for Bengal there were three disinterested

votaries of archæology. Who has not heard the name of Kumar Sarat Kumar Ray, M.A., the founder and President of the Varendra Research Society? He was passionately fond of making tours in Varendra with the express object of collecting images and sculptures, the precious relics of the ancient art of Bengal. He was followed up and actively helped by no less a veteran Sanskrit scholar than Mr. A. K. Maitra, Director of that Society and by Mr. Rama Prasad Chanda now of the Archæological Section of the Indian Museum. These undertook extensive tours in Varendra and gathered such a large number of old images and sculptures that they were perforce impelled to found a society which is known as the Varendra Research Society. Sir John Marshall who is noted for co-operating with learned societies gave it all the help he could and thus made amends for what the Archæological Department failed to do for Bengal before his time. These three promoters of the Varendra Research Society during the course of their tours visited the Paharpur site some 14 years ago and were struck with the extensive nature of its ruins. They very much desired in the interest of Bengal Archæology that they should be systematically excavated. But there were two difficulties in the way. The first was the monetary difficulty, and the second was in regard to the selection of the archæologist who could be safely entrusted with the work. Mr. Chanda with his wonderful aptitude for hitting upon the right means to an end suggested to Kumar Bahadur that Prof. D. R. Bhardarkar should be made Officer-in-charge of that work as he had scientifically carried out a good many excavations in Western India. The other difficulty was solved, thanks to the characteristic generosity of Kumar Bahadur for archæology and ancient history of India, by his offering an annual sum of Rs. 2,500 for a period of five years. Negotiations were forthwith opened with Sir Asutosh Mookerjee of the Calcutta University and Sir John Marshall of the Archæological Department. It is scarcely necessary to add that they were both extremely

sympathetic and the latter even went to the length of not only acquiring the archæological site of Paharpur but also supplementing Kumar Bahadur's gift by a grant of Rs. 2,000 for this year at least. Bengal is therefore indebted for this excavation as much to Sir Asutosh Mookerjee and Sir John Marshall as to Kumar Sarat Kumar Ray and Mr Ramaprasad Chanda.

I have referred to the inscribed pillar found near the south-west corner of the enclosure. The record was brought to the notice of scholars by Mr A. K. Maitra who translated it as follows :— ‘ This excellent pillar was caused to be made by Śri-Daśabalagarbha to please the three Jewels (Dharma, Buddha and Saṃgha) for the good of all created beings.’ This was a distinct clue, and lines of trial trenches were laid at his suggestion from this findspot on both sides of the enclosure, and the excavations were formally opened on the 1st of March early in the morning by Kumar Sarat Kumar Ray. Mr A. K. Maitra in asking him to turn the first sod made some learned observations. He said that there was literary and inscriptional evidence to show that preservation and conservation of ancient monuments was recognised to be a duty not of the modern civilized government alone but also of the State in ancient India. The merit acquired by a person in undertaking such an operation was regarded to be of a higher order than that accruing even from the construction of a new edifice. He further pointed out that such activities were not foreign to ancient Bengal, and deplored the want of interest displayed by the Archæological Department in this direction in modern Bengal. He however appreciated the action of Sir John Marshall in inducing the India Government to make the recent grant for undertaking excavations at Paharpur. Mr. Maitra concluded by thanking Kumar Bahadur for his generous gift and called upon him to turn the first sod. Prof. Bhandarkar in supporting Mr. Maitra's request eulogised the activities of the Kumar as founder and

President, Mr. A. K. Maitra as Director, and Mr R. P. Chanda as late Secretary of the Varendra Research Society, for the valuable services they have rendered to the cause of archaeology in Bengal and Varendra in particular. He further pointed out the special significance of Kumar Bahadur's grant as it is apt to be lost sight of by his countrymen. In the present time when the financial stringency is being so acutely felt not only by the local Governments but also by the Government of India, there was every danger of the Government grants being considerably reduced which had so long been reserved for archaeological excavations. Kumar Bahadur has thus set an example to those generous-minded Zemindars and chiefs who are interested in the ancient history of their country to come forward with similar gifts of money for excavation of ancient sites in order to induce Government to co-operate by similar grants which by themselves would not be enough for carrying them out scientifically. He hoped that Kumar Bahadur's example would be followed by other members of the aristocratic and wealthy classes and concluded by supporting Mr. Maitra's request to the Kumar Bahadur to turn the first sod. The Kumar Bahadur in replying observed that he claimed no praise for having done what he considered to be his duty inasmuch as his ambition was to help the reconstruction of the history of his country by archaeological explorations. He placed his money in the hands of the University because he thought that as a Chair in Ancient Indian History and Culture has now been established it was only fitting that the band of young scholars attached to it should receive practical training in archaeological research and build up the history of their country themselves. The annual grant which he has offered is but a trifle as compared with what is actually required for the systematic excavation of the Paharpur site. He was however glad that he was able to enlist the sympathies of Sir Asutosh Mookerjee and Sir John Marshall without whose help his slender gift of money could

not have materialised into anything substantial. He thereafter turned the first sod amidst loud applause.

The excavations were, no doubt, formally opened on the 1st of March, but we could not start the actual operations on that date as we were not able to secure any coolies. The people of the adjoining villages were apathetic if not actually hostile. Thanks however to the efforts of Babu Sreeram Maitra of the Bolihar *rāj*, we were able to secure some coolies on the 3rd instant, and the day following we could obtain the full number that was required. I have already stated that lines of two trial trenches had been marked running from the spot where the inscribed pillar was found, one inside and the other outside the enclosure. It was a marvel and a pleasure to see that Mr. Maitra in spite of his age and Kumar Bahadur in spite of his aristocratic mode of living toiled and moiled exactly like us supervising and guiding the untrained coolies. On the very first day we lighted upon the outer face of the western rampart of the enclosure. Once it was exposed the course open to us was to trace it as far as possible towards the south-west corner. This was however a most arduous task. For the preserved portion of the wall was no less than 14 ft. in height and extended as far as 76 ft. When the south-west corner was reached our task lay in extricating the south rampart from the debris. As much as 83 ft. of this was cleared. To find out what the original condition of the site was in front of the south rampart we sunk a few trenches which revealed no less than three wallings running parallel to it and at a short interval from one another. The ramparts and these wallings have a most interesting history to tell. In the first place the western rampart clearly tells us what addition was made to it at two different but early periods, how the damaged portion was repaired and how the unequal settlement and the bulging of the wall was counteracted by the erection of a buttress. Perhaps the most interesting feature in connection with this rampart was the keybond that was inserted to hold

the new repair patch fast to the old masonry. This was indeed an ingenious contrivance which could ordinarily have been thought as possible only in the modern age of scientific advance but which is clearly to be seen on this old rampart existing long before the Mahomedan invasion. The idea of buttressing again is supposed to have been introduced in India after the Mahomedan conquest. But that notion also stands exploded in the light of the buttress that we clearly see here put up. As regards the south rampart the most curious and also the most puzzling feature lay in the erection of three walls parallel to it. The full significance of these wallings is not yet clear and may be revealed to us next year when we extend our excavations not only eastward but southward. These wallings look like protective works but whether they were intended to serve as protection against the floods or against enemy attacks or both it is just now impossible to determine. One feature however which is common to both these ramparts is the texture of the bricks. When their lower courses were laid bare water oozed out of the soil and we could not carry the excavations further downwards. There can be no doubt that for centuries the bricks of these courses were in contact with water and moist soil and yet not a single "salt-eaten" brick our vigilant eye could detect. Local enquiries however told us that modern house bricks of the surrounding sub-division were by no means free from the action of salt. Is it not therefore clear from this that the people of ancient Bengal knew how to manufacture bricks which were saltproof. We cannot however at the present stage lay great stress upon the point but must wait for a year or so to see how the exposed bricks fare.

Inside the enclosure also the site yielded to the spade in revealing two floors, each of which contained a regular and intricate network of wallings of different levels and therefore of different periods. On the lower story we lighted upon two smaller *stupas* which confirmed the inscription that it

was a Buddhist site where we were working. One interesting excavation is that of a ring well with masonry enclosure of a very early period. Not far from it was found a large quantity of broken pottery showing that a fairly big chamber with the few remnants of a staircase touching it that has been laid bare close by must have served as the dining hall.

As regards the upper floor it seems to have been divided into three compartments, a front veranda, a back line of cells and a passage in between. Two of these cells were certainly shrines. To what purpose the other cells were devoted is not yet clear. Probably they served as residences of monks. The floor of both the passage and the cells consisted of hard rammed-down concrete but in the case of the former the concrete floor seems to have been decorated with large brick tiles well laid down. Here too layers of different periods were unearthed but as the season was fast advancing we could not do it satisfactorily and have therefore reserved it for the next year.

Our excavations were by no means fruitless in respect of minor antiquities also. A few terracottas of dancing and other figures and a fairly large number of fragments of string courses of arabesque and other designs have been picked up and are extremely interesting. Not many specimens, it is true, have been recovered of old pottery which are whole and entire; nevertheless the many fragments that have been collected are of so many different and in some cases artistic patterns that they are sure to throw light on the art of pottery in pre-Mahomedan Bengal.

It is impossible to conclude this short account of the Paharpur excavations without expressing our deep sense of obligation to Mr. A. K. Maitra for the fatherly care and love he bestowed not only upon us but also on the antiquities exhumed and for the knowledge and scholarship he placed at our disposal to enable us to tackle some of the intricate problems. It is also impossible to express our profound sense

of gratitude and admiration for Kumar Sarat Kumar Ray who although he was the patron of the excavation was a worker amongst workers and therefore a comrade to us all. People need not be surprised if we long for the day when we resume excavations next year in co-operation with these gentlemen who are the heart and soul of the V. R. Society.

HEM CHANDRA RAJ

THE LOTUS CUP

The contented murmur of tall palm-trees,
Bending awhile in the lazy breeze ;
The clicking of graceful bamboo boughs ;
The line of the jungle in distant frieze ;
The brilliant beauty of tropical bloom
Splashing with colour the growing gloom ;
The restless beat of the big hand-drum,
Breaking the silence with rhythmic thrum ;
The star-strewn darkness of velvet night ;
The white moon flaming in magical light ;
The haunted silence of jungle and brush ;
The glamour that brands with inscrutable blight ;
The hot sun burning a white-hot sky ;
The ragged black line of the crows flying high ;
The poison-sweet somnolent breath of the East,
All capture and hold us in thrall till we die.
For he who dwells too long in the East,
Or takes but a sip at the lotus feast ;
Can never go back to the old home brew,
Or walk the old paths, be he Pagan or Priest.

LILY STRICKLAND-ANDERSON

REPORT OF THE FISCAL COMMISSION

The Fiscal Commission's report is out and an unanimous fiat has gone forth for Protectionism as the true policy for India. Here the Imperialists, and the Capitalists as well as the Indian Economists have got a convenient ground to meet in agreement and have recommended that the Government of India to adopt a policy of protection to be applied with discrimination so as to make the inevitable burden on the community as light as is consistent with the due development of Industries in India.

For some years past the Indian opinion has been overwhelmingly Protectionist and this recommendation of the Commission is more likely to be popular than otherwise among the people who seem to know, and it would be overbold to hold free trade opinion for India in the face of the finding of the experts; yet apprehension of economic loss to the consumers and permanent injury to the industrial progress of the country may not be altogether a baseless alarm. Those who are well-versed in the Industrial History of India of the last two decades beginning from the self-imposed protective duty by the Indians at the initiation of the Boycott movement of 1905 and the recent Charka Movement of Mahatma Gandhi may well be apprehensive of the taking of ruthless monopolistic advantages by the Capitalist class over the dumb and ignorant millions of the Indian consumers.

Free Trade *vs.* Protection is a long-standing dispute in Economics, and it may be gathered from the discussions about it that Free-trade increases the utility of the World-wealth though protection may be necessary in the interest of nationality even at a sacrifice of cosmopolitan prosperity. Thus it may be said that from the purely Economic point of view Free Trade should undoubtedly have the judgment in its

favour, but as in the present age the civilised world is much more guided by the principle of nationality than of humanity, protection is at premium with most of the countries and even England which has been a strong advocate of Free Trade for a long time as against the principle of protection of Germany, America and many other countries, is now yearning towards protection.

But even from the point of view of nationality protection is never an unalloyed good and its adoption may lead to more harm than good and thus it is necessary to discuss the grounds of adopting protectionism under the particular circumstances of a country. Generally the argument in favour of protection are based on—(a) Self-Sufficiency, (b) Diversity of Industry, (c) Advantageous Industry, (d) Favourable balance of trade and exchange and (e) Realisation of a part of the national revenue from producers and sellers of foreign monopolistic goods. The first is almost fully political in significance as it intends to make the country independent of foreigners, particularly in case of war, and the newest phase of self-sufficiency is the policy of preserving key-industries and other industries of national safety; the last is fiscal and it allures the people with the fond hope of shifting a part of the national burdens on the shoulders of the foreigners which feat is impossible to accomplish except in the case of monopoly products of foreign countries or goods with monopolistic advantages in trade; the rest are purely economic argument and, if they are weighed in balance with the advantages of Free Trade, may be found wanting; and the truth of the dictum of Prof. Nicholson that “Free Trade like honesty still remains the best policy” and “that these exceptions are simply part of the casuistry of Economics; they are like discussions by moral philosophers of the justification of occasional mendacity” remains uncontroverted.

Starting from the above general arguments in favour of protection which at best prove that protection may secure national interest at the sacrifice of human interest we may

proceed to consider the advantages of the application of the policy in the particular case of India. In this respect the Commission has endorsed in its preliminary conclusion the popular view that the industrial development of India has not been commensurate with the size of the country, its population, and its natural resources, and that a considerable development of Indian Industries would be very much to the advantage of the country as a whole." The conclusion is based upon the consideration of certain economic features of India which may be indicated as follows:—The country is still in the Agricultural stage as much as about three-fourth of the Indian people still depend for their livelihood directly or indirectly upon agriculture and in certain part of India the agricultural labour is in excess; while about 50% of India's Exports consist of raw materials like cotton, jutes, oil seeds, hides and skins, her import statistics contain about 80% manufactured goods. The Commission is of opinion that industrial development in India on the line indicated by countries great natural resources.

"(i) Will beyond all doubt increase the production of wealth and enrich the country generally.

(ii) Will also help to redress that excessive dependence on agriculture which makes Indian Economics, unstable in character.

(iii) Further it may lead to—(a) Development of Capital resources, by opening out of lucrative avenues for the employment of the hoarded stock, (b) more advantageous employment of labour by employing some of those labourers who have at present no other employment than in agriculture" though they are in excess in needs there.

(iv) The industrial development may have salutary effect (a) on agricultural conditions by solving the problem of agricultural poverty and providing a remedy for the periodical scourge of famine, (b) on the public revenue by providing additional taxable funds due to the increased national wealth,

and (c) on the national character by sharpening the intellect of the people.

A Free Trader may be excused if he fails to endorse fully the opinion of the Commission in every item mentioned above. Industrial development by utilising the hitherto unemployed labour and capital and other material and immaterial resources of the country, will surely enrich the country, but it will not do so if labour and capital and the other resources already in employment are merely shifted from their old venues to new ones. Such shifting may do some harm even as we see when discussing the effects of artificially stimulating industry through protection. It is incontrovertible that excessive dependence on Agriculture has resulted in the evil of making Indian Economics unstable, but its cure is being accomplished through a gradual and natural industrial development without any costly stimulus. The story of the hoarded wealth of India is a matter of doubt though the proverbial shyness of the Indian Capital is beyond controversy: but this shyness is due to industrial backwardness which in its turn is much more traced to want of reliable entrepreneurs than to any other cause. If labour be in reality in excess of agricultural needs of certain parts of the country, its shifting to any other industry or any other tract will be economical to the country and beneficial to labour itself, but here the Commission meets with a paradox that though the Indian captains of industries complain of want of enough supply of labour towards their enterprises it is a fact that a large amount of Indian labour annually flows out, and here an additional fact may be adduced that large cultivable tracts are yet uncultivated for want of labour and the Bengal agriculture is much handicapped for its dearth. Increase of nominal wages has been surely an accompaniment to industrial development in India but it is doubtful how far real wages have increased in proportion to the increase of nominal wages. It is mere truism to say that the public revenue fund will increase with the wealth

through the growth of industry or in any other way, but many will not admit that the Indian agricultural labour is less intellectually alive than the industrial labour here or in any other country. On the other hand they are admitted to be physically and morally healthier than and superior to, their compeers in the industrial fields inside and perhaps outside India. However on the above consideration and also in view of a strong leaning towards protection of the Indians and the witnesses who evince "a dis-inclination even to consider whether the individual would or would not be injured," the Commission has recommended in the best interest of India the adoption of a policy of protection to be applied with discrimination along the line indicated in this report." It has been noted that this strong public sentiment is due to the past economic history of India which seems to show to the patriotic Indians that the old fame and relative importance of India's manufactures have diminished and the Indian people have been impoverished.

After recommending the general policy for protection the Commission adds that discrimination is necessary on the occasion of practical translation of the policy into action in the interest of the country as well as of the consumers, and that an industry claiming protection must show (a) that "it possesses natural advantages; (b) that without the help of protection it is not likely to develop at all, or not so rapidly as desirable, and (c) that it will eventually be able to face world competition without protection."

Mill's Infant Industry argument and the above generalisation are classical in Economics. So without stopping for considering them one may proceed at once to consider the effects of their application to Indian problems. The Industrial Commission traced the backwardness of the Indian industry to the natural conservatism of the people, the inefficiency of labour, the absence of industrial and technical education, the shyness of capital—and the want of proper

organisation ; and the same Commission proposed, for curing the above defects in the field of industries in India, improved education, extended banking facilities, and freely offered technical assistance. But the present commission seems to think that in addition to the above, the policy of protection is necessary as "crutches to teach the new Manufactures to walk," for creating confidence of capital the shyness of which is a great desideratum in the industrial development of India. But as it has already been noted at, the shyness of Indian capital is due to the failure of a number of undertakings, particularly of many of those under Indian management, and thus want of good entrepræneurs and proper organisation may be regarded as the real evil. Protection may temporarily help industries under bad management to live for a time at an enormous and unjustifiable cost to the consumers but it cannot permanently prop up a defective organisation which is always a losing concern to the community. So failure of industries, suffering from bad management and causing shyness of capital cannot in the long run be prevented by protective measures, neither it is desirable for the community to make such an attempt. Moreover the industrial statistics of India shows that the shyness of the Indian capital is gradually giving way before the new awakening of the spirit of industrialism and appearance of a few trustworthy leaders of Industry. Bengal for some social and economical reasons, has been specially backward in the field of industry, but even here capital in big scale is forthcoming to support a number of big joint stock undertakings associated with the magic name of Sir P. C. Roy. Is the doubtful and costly protection absolutely necessary for overcoming the shyness ? May it not do more harm than good to the cause it is advocating, by prolonging the life of undertakings under bad management, which will inevitably die in the long run and helping which to live, means premium over inefficient management ?

From the Import and Export statistics of India it is found that 70 to 80 per cent. of the Indian imports is manufactured goods while 40 to 50 per cent. of Indian Exports is raw material for production. But of Imported manufactures the largest item is cotton goods (30 per cent.), and then come in order steel (8 per cent.), machinery (6 per cent.), railway plant and hardware. Which of these requires protection in accordance with the proposed tests, of possessing natural advantages, of depending for development absolutely upon the new policy and of the possibility of facing the world competition in future?

The cotton industry cannot be said to be in infancy and it has flourished naturally. In 1878 there were 58 mills while in 1919 there were 27 mills. Truly there have been periods of depression from which no industry is altogether free and periods of boom, thanks to the self-imposed bounty payment by the Indian consumers whose nationalistic sentiment has been ruthlessly exploited by the millowners who have made a profit of 100 per cent. or more on certain occasions. But apart from these occasional happenings the steady encouragement awarded to the mill-owners by the natural conditions of the Indian Cotton Industry is beyond all doubt as proved by their eagerness to launch new undertakings in the direction. Their investments have surely been profitable in spite of the existence of the counter-vailing excise duty curtailing their natural freedom to favour their Manchester competitors in the past. Is it then necessary to protect the cotton industry at the cost of the consumers, to give more to those who have and who have shown their greed of exploiting the needy, by their past behaviour?

Another important industry in India is the Jute industry which possesses special natural advantages—jute being a monopoly product of the land and as such the industry is flourishing well without any artificial help of protection. The other industries, like Iron and Steel, Oil Pressing, Coal mining,

Wool and Silk, are progressing hopefully without protection and hardly any strong case may be made in favour of the system on the plea of rapid development if the disadvantages of the inevitable burden on the community may be duly considered.

Protection cannot be effective unless it raises the price level internally to a considerable extent. Revenue duties on Foreign goods raise the prices also but only up to the limit of export point, that is, the country trying to secure revenue from foreigners must limit its demand at the point when it ceases to be profitable to the foreign merchants to export their goods to the revenue-imposing country. Thus it is the interest of the revenue-seeking state to be moderate in its imposition. But protection is a preventive measure and seeks to create a monopolistic operation in the industrial field in favour of the home firms altogether barring the entrance of the foreign competitors or by allowing them to enter at a disadvantage, and this is done with ease by the imposition of a high duty. The home manufacturer get advantages at the cost of the home consumers who are to purchase the produces of the protected industries at high prices. The imposition of such a burden may be wise and economically sound from the nationalistic points of view only, under certain circumstances. But it may be doubted whether the circumstances of India are not such as to make the imposition resulting in high prices altogether unjust and economically unsound and harmful. It is surely unjust in those cases in which the industries are hopefully progressing because of their natural advantages in the country without the artificial stimulus of protection, and most of the possible industries are doing so; it would be unjust if the burden falls on a particular class and most of the benefits accrue to another; and it would be doubly unjust if the starving Indian masses are to pay more for their bare necessities to benefit the rich bourgeoisie producers who in the name of the development of the national industry would

secure the advantages of artificial monopoly. Without protection and inspite of the powerful and perhaps favoured competition of Manchester the Indian cloth industry has on occasion, taking advantages of the patriotic sentiments of their customers, have sweated them mercilessly. What will not these cloth princes do when free from the Manchester competition and secure in their artificially created monopoly by protection ?

The present loss is admitted but hopes have been held out that the loss may be temporary and in the end the consumers may " obtain the goods as cheap as if he were free to import " or even more. If he obtains the goods equally cheap after a period of compulsory loss he is on the whole a loser. Thus he loses immediately for the gain of the capitalist producer which is unjust to him, and ultimately for the sake of the country which is a patriotic hardship. But how will the country fare if the necks of the starving millions are broken by the addition of the burden of protection which though may be labelled temporary, must continue for a generation at least, in order to be effective in its mission. Again the histories of the Protectionist countries like Germany and America show that once Protection is introduced the bait of the gradual diminution of the burden may remain only in paper. It is rather difficult to follow the opinion of the learned Commission when it says that the agriculturists and the middle classes will be adversely affected by Protection, yet it will do good to the country, though it is easy to understand how " the necessity of a high customs revenue is inevitably leading India towards Protection."

The disadvantages of Protection have been enumerated on the heads, namely (a) Danger of Political corruption, (b) Monopolistic combination and (c) Inefficient methods of production ; and the safeguard proposed against these contingencies has been the principle of discrimination, for (i) restricting the rise of prices, (ii) curtailing the period of burden, (iii) serving the best interests of industries and

(iv) minimising the effect on the balance of trade. But the outlines of the scheme of protection hardly points out to satisfactory practical arrangements for carrying out these pious intentions. Also it is striking that while in the case of export duties for Protection or revenue a number of articles such as jute, cotton, tea, rice, wheat, hide and skin, have been specially examined, no such specific treatment has been accorded to protective duties on imports except in the basic industries which have generally been regarded unsuitable to protecting import duties. In the absence of discussion on particular industries to be protected by import duties it is difficult to think out a specific case for protection, specially in view of the strong expressed opinion of the Commission that there should be no leap in the dark and no speculative protection should be granted to an altogether untried new industry. It has been already seen that of the chief Indian industries, *jute* requires no protection and cotton manufacture is flourishing hopefully inspite of keen foreign competition without the artificial nursing of protection, and iron manufactories in gigantic scales have been established by private companies, of course, with the expectation of reasonable profit inspite of the world competition. It may be pertinent to ask again which of the important Indian industries require protection and have established their claims in accordance with the tests of the Commission ?

The Commission has justly pointed out to the cost of protection as an item in discussing the suitability of the system to the Indian condition. It will surely impose the burden of increased prices upon the people ; generally the poorer classes will suffer ; the agricultural classes will be adversely affected ; and the middle classes, that is, the professional clerical and petty trading classes, will be the worst sufferers. Thus it comes to this, that those who are in most indigent circumstances and are in the danger of extinction for want of absolute necessities, will be hastened to their doom by the protective

tariff which has the pious intention of making the people prosperous by developing the industries of the country. It may be the policy of killing the goose for the golden eggs, but is it a sound policy? Is it just to tax the majority (the consumers) for the benefit of the minority (the producer) when the majority can hardly pay more while the minority are already well off? It seems that the Commission has not properly balanced the gain and loss to the nation though it has spoken vaguely of both. It has been said that protection has more political than economic basis and its main support is the nationalistic argument. It has been regarded as a great weapon in contest with foreign nationalities and is useful in undermining their economic strength negatively and positively, by limiting their market and one's making country self-sufficient. From this point of view Protection may hardly be regarded as beneficial to India. India has no separate political existence and the major part of its commercial transactions is with the British Empire, and so Indian Protection cannot be thought of from merely the Indian nationalistic points of view and to take the most encouraging expectation it would be a fair sharer in the benefits that may accrue to the empire from the imperial preference, and one may be excused in taking the pessimistic view apprehending that India as a weak partner in the empire may be utilised for the benefit of the more advanced and stronger imperial constituents. Even the Government of India in 1903 stated that "After reviewing the position of India, the nature of her trade and tariff, and her commercial relations with the empire and other countries their general conclusion was that from an economic standpoint India had something, but not perhaps very much, to offer to the empire, that she had very little to gain in return, and that she had a great deal to lose or risk."

It is very likely that the imperial preference instead of making India self-sufficient and industrially prosperous, may

retard her industrial progress by making her development one-sided and unprofitable to herself. In fact she may not be in a position to protect where protection may be necessary in her own interest and may be expected to sacrifice her particular interest in that of the empire. She may have to give up cheap foreign goods and to accept dear imperial goods; her infant industries or possible new industries may have to bear the brunt of competitions of well established industries in Manchester, Birmingham, Australia or Java, and she may be delegated to the disadvantageous position of producing raw materials for the industries of the empire and bearing the loss consequent on the limitation of the market for such productions.

It is difficult to conceive that a strong case for protection has been made out by the Commission, but if protection has been found at all necessary for India the proper method is not import duties which will raise the prices of the necessaries of the poor consumers, nor export duties which will adversely affect the interests of more than 75 per cent. of the Indian people who are producers of raw materials as agriculturists, but the system of bounties to industries establishing their claims to protection. There would be a great deal of difference in the effects of bounties than in those of customs duties. The bounty system will not increase the price of home production it will not cause inequitable taxation on the poor in favour of the capitalists; it will be paid from the general revenue fund of the country which is raised from the poor and the rich alike and when properly distributed, of which the rich bear proportionately greater burden than the poors; the adjustment of aid to the necessity of a particular industry will be more accurate; and finally the poor will not be alone in fighting out protection which has been admittedly regarded as a temporary measure, when there should no longer be any need for it. In the case of protective duties the capitalists may easily make a common cause to exert political influence to continue the privilege, but in the case of bounty the interests

of the really able *entrepreneurs* may not be the same as of his unworthy compatriots. The former is likely to exert for capturing the market in fair competition and taking advantage of the Law of Increasing Return, while the latter may resort to artifices to survive under the shade of the system. It is easy to understand that the elimination of the latter which will raise the marginal efficiency in production will be to the public interest.

From the above discussion it may seem that from the cosmopolitan point of view protection is not moral, and from the Indian nationalistic point of view it is unjust to the consumers, futile, impolitic and unnecessary for the country and possibly injurious to the industrial development ; and even if protection may be found suitable for any particular industry as an exception, the method should be not customs duties but bounty payments.

AKSHAYKUMAR SARKAR

NURJAHAN¹

SYNOPSIS

Nurjahan was one of the wives of Jahangir, Emperor of India and of the Moghul Dynasty. She was a woman of unusual mental attainments and beauty and of great force of character. She really ruled the land, in which she was aided by her father and her brother.

Regarding her birth various stories are told, but all agree that she was born in the desert, and that her great future was foretold soon after her birth. The one here chosen is as follows :—Her father, a Persian nobleman, was obliged to flee from his political enemies. His wife accompanied him and they undertook the journey to India. In the desert they lost their way.

It was about this time that this child of destiny was born. The father would have abandoned his child, but the mother's entreaties induced him to return for it. He was just in time to save her from the jaws of a huge serpent, which he killed. A party of merchants came their way. The leader had for several nights been troubled by bad dreams, in which he was fighting a huge serpent, which he could not subdue. On arriving at the place where the stranded travellers were, he recognised it as the scene of his nocturnal struggle, and seeing the serpent slain, his gratitude to the slayer knew no bounds. In the merchant's party was an astrologer, who predicted the future of the desert-born infant.

The parents arrived safely in Lahore. The father obtained a post of some importance and rose to eminence. The child was named Mehr-un-nisa. At the age of 16 she was betrothed to one Sher Afghan. Shortly after this betrothal Salim met her one evening in her garden. He then conceived for her that love which was to last throughout his life. Mehr-un-nisa's marriage with Sher Afghan was celebrated soon after and she went with her husband to his estate in Burdwan.

After Akbar's death Salim ascended the throne as Jahangir. Shortly after this event Sher Afghan was slain in an affray with a royal officer and his party. It is generally accepted that Sher Afghan's death was caused by Jahangir's orders, but there is no proof of it.

Mehr-un-nisa, now widowed, was asked to come to the royal palace at Agra. She went and Jahangir renewed his suit, which she refused. She

¹ A dramatic poem in seven Acts by A. Christina Albers.

was then interned at the palace in Agra. Here she lived 2 or 3 years. She made many friends and they called her Nur-Mahal, Light of the Palace. Both Jodh Bai, the Emperor's mother, and Rehba, the Emperor's wife and the mother of Kusru, the heir-apparent, urged her to marry the Emperor. She finally did so. She then received the title of Nur-Jahan, Light of the World.

Kusru rebelled against his father. He was subdued, his followers put to death and he imprisoned. While in prison he was secretly murdered by a plot in which Nur-Jahan is said to have had a hand. His death broke his mother's heart.

Nur-Jahan survived her royal husband nearly 20 years. She spent her time in charity and religious devotion. She lived in a small house near his mausoleum and daily carried a lamp to his shrine which burned through the 24 hours. She herself spent many hours of the day and night in prayer at his tomb.

Personæ Dramatis.

Prince Salim—who later becomes

Jahangir—Emperor of India.

A fugitive from Persia.

His wife.

Their daughter—who is first known as

Mehr-un-Nisa—next as

Nur-Mahal—later as

Nur-Jahan—Empress of India.

Jodh Bai—Jahangir's mother.

Rehba—Jahangir's first queen.

Merchants.

Astrologer.

Spirits of Paradise.

Spirits of the Desert.

Ministers, Attendants, etc.

ACT I

THE FUGITIVES IN THE DESERT

(APPEAR THE THREE SPIRITS OF PARADISE)

1st Spirit of Paradise—

In throbbing rhythm heaves the ocean
The desert stretches brooding still,
But all—in silence or in motion—
Allah, obeys Thy mighty will.
Thy hand moves, and the lowering mountains
Rise upward from the ocean deep
One drop from Thy eternal fountains,—
And rocks and deserts rouse from sleep.

2nd Spirit of Paradise—

The earth lives by unending changes ;
Where desert is, once water rolled
But He, who all things well arranges,
Keeps all things wisely, well controlled.
He guides the worlds, sans rest revolving,
Throughout their countless million years,
The while life-waves slowly evolving,—
Until the crown, till man appears.

3rd Spirit of Paradise—

And man moves on in dire confusion
As on his road he stumbling goes,
Within that network of illusion
Of what he calls life's joys and woes,
Until through long and sore probation
He rises upward from the sod
Lifts the dark curtain from creation
And makes himself one with his God.

The Three—

And we the cycle's first-born brothers,
Guided by the Eternal Grace,
We stay, that we may guide the others,
The younger children of the race.

(Enter a troop of the Dark Spirits of the Desert.)

1st Spirit of the Desert—

There then, I call those mortals fools,
Well, I would hold my sides with laughter.
I turn them round like very tools,
Yet, where I go, they follow after.

2nd Spirit of the Desert—

Are they as blind as bats, I say ?
If I can see the caravan passes
Left on the sands, why then not they ?
They move about like braying asses.

3rd Spirit of the Desert—

See, there they come, Pooh ! hear them cry,
'I can't get further, all is over.'
Well then, be quick, lie down and die.
Didst think the desert sands were clover ?

(Enter the fugitive from Persia with his wife ; she carries the infant, he supports her. The Spirits of the Desert jump about mocking them, etc.)

Wife—

My brain is throbbing and my sad heart breaking.
Oh that we had stayed in our native land.
'Lone in the desert, with limbs sore and aching
Blinded my eyes by the hot desert sand !

Husband—

Our foes were many and mighty in pow'r
Thus o'er the desert in haste we must flee.
Let hope sustain us in this darkest hour,
Come, rest thee here a while and trust in me.

Wife—

Let me depart, but shelter thou the child,
Oh, Allah, hear a dying mother's sigh
Protect the desert-born, let her not die,
My helpless infant, in this lonely wild.

*(She falls back exhausted. First Spirit of Paradise holds
his hand over her.)*

1st Spirit of Paradise—

Strength to the dying,
Hope the sighing!
Stilled be thy sobbing,
Thy brain's mad throbbing.
Heart that was breaking
Limbs sore and aching,
Find rest again.
Anguish and pain
Flee and depart
From this sore heart!

(The wife raises her head, but falls back again.)

Husband—

We could yet go the journey on
But for the child,—

1st Spirit of Desert (going closely up to him)—

That's quickly done,
I'd manage soon that creature wee,
Why, hang the bundle on a tree.

(Husband looks about wistfully, takes the child and places it under a tree; a great serpent lies there coiled up. Second Spirit of Paradise holds his hand over the child.)

2nd Spirit of Desert—

Ha, eas'ly are those mortals foiled,—
Did he not see the serpent coiled ?

1st Spirit of Desert—

My friend the serpent?—aye, so be it.
I touched his eyes, he could not see it.

Wife (feeling about and rising, then falling back again)—

Where is my child ? Oh Allah, hear my groan.
Save but the child and let me die alone.

3rd Spirit of Desert (going close up to the husband)—

Fie, leave the rat where she is lying,
It is better one than three were dying
Why whimper o'er that whining elf,
A man's first thought is with himself.

Husband (to wife)—

Think of thyself; come thou art stronger.
All my attention is thy need.
If we delay but one day longer
It may be too late. Come we proceed.

Wife—

Without my child ? No, never, never,
Where is my child ? Oh God above !

No seas, no desert storms can sever
The heartstrings of a mother's love.

(The serpent moves.)

2nd Spirit of Paradise—

Sleep thou, sweet child
In jungle wild.
No danger harm thee,
No fright alarm thee,
Spirit of Love
Below, above
Shelter and hide thee.
No harm betide thee.

(The father suddenly starts, goes towards the tree, kills the serpent after a severe struggle, takes up the child and places it into the mother's arms, then sits down beside her.)

3rd Spirit of Paradise—

In looking o'er the wastes, it seems
I see the pilgrims in the West,
Whom we o'ershadowed in their dreams
That they might follow our behest.

2nd Spirit of Paradise—

Yes, they are coming slowly near
Allayed our worries and our fear.

(Enter a troop of merchants in Persian dress, and one man in astrologer's attire. They sit down tired, some taking off their shawls, etc., while the leader looks about in evident amazement.)

1st Spirit of Desert—

Ho, fellows, come on for a ramble,
And leave these folk to their preamble,
Their talk's too dull for clever ears.

(Pointing to the fugitives)

We're sure of these, there have no fears.

2nd Spirit of Desert—

Yes, I'm myself tired of the rabble.

3rd Spirit of Desert—

Stop now, be always charitable,
Why chaps, I am not half so mean as
You are. When I have had enough
I leave a little in the trough.
I say, leave some for the hyænas.

(All laugh and run out.)

1st Merchant—

Well, of all wonders, here's the place,
The very rocks, the open space,
And over yonder that bent tree
That three nights in my dreams I saw !
Great Allah, how can all this be ?
It strikes the trembling heart with awe,
And her the very serpent too
Whose fangs deep in my flesh were buried,
Vision of fright, how it has worried.
Ah, aged mother, was it you
Who saved your absent son by prayer ?
But now, where is the serpent-slayer,
Who thus the evil forces thwarted ?
He shall indeed be well rewarded.

2nd Merchant—

Behold those wand'ers, all alone
Deserted sitting on a stone.

(They go towards the fugitives.)

1st Merchant—

Strangers, in the lost wilds, we greet you,
And are most heart'ly glad to meet you.
But may we question of your name
And how to this lone place you came ?

Husband—

We welcome strangers, you indeed.
We are strayed travellers in great need,—
From Persia, going to Lahore.
But seems our journey is all o'er.

(Pointing to his wife)—

Behold her all exhausted lying.
Ere the sun sets, she may be dying.
Our way lost and our horses dead,
Consumed our water and our bread,—
Thus are we left forsaken here,
No village, not a dwelling near.
And then, to add unto our sorrow
Here in the desert, yester morn,
To us an infant child was born.
I fear we shall not see the morrow.

1st Merchant—

That is indeed a mournful plight.
But tell me, stranger, was it you
Who this dread poison-reptile slew ?
It must have been a heavy fight.

Husband—

Yes, I did slay it in great fear.
It came my slumb'ring infant near.

1st Merchant—

Know then, that thou my life has saved.
Three nights I felt that brute surround me,
Till in its very coils it wound me.
To rescue me no man had braved.
It thrust its fangs into my flesh
Till in my night mare I would waken,
And sleep no longer could refresh
My fevered nerves, so sore and shaken.
Almost convulsed by gnawing fright
I trembled at the thought of night
And feared to see the break of day.
Certain ere this, but, friend, for thee
The monster had o'erpowered me,
My bones were the hyænas' prey
And may great Allah e'er preserve thee
And now permit me, friend, to serve thee
I am thy servant, by God's grace.
See those two horses,—those I place
At thy command. They're well supplied
With all that's needful and well-tried.
So are the men who are to guide thee
And may no further harm betide thee.
Trust Allah and thy guiding star,
And when thou reach thy journey's end
As Allah grant, then may thou send
My horsemen back to Khandahar.

Astrologer—

This is a strange co-incidence,
I pray thee, stranger, go not hence
Without at least one word from me.
Strange is indeed the Fates' decree.
Thy daughter, born in desert wild
May be the stars' most chosen child,

For know thou that I have the key
The future's secret shrine to ope.
Permit I cast her horoscope.

Husband (smiling)—

Thou mayest if it pleasest thee.
But how much is there to be told ?
The maiden 's now scarce two days old
And there is doubt that she 'll count three.

Astrologer—

She may count many ; let us see.

(He draws squares and triangles on the rock with chalk, then suddenly rises and looks about with the expression of the greatest wonder. There is general laughter.)

2nd Merchant—

Forsooth, what may the wonder be ?

1st Merchant—

Now, Pandit, tell, what hast thou seen ?

Astrologer (amazed and enthusiastic)—

The wonder quite o'erpowers me.
This maiden, born in misery
Will one day be a mighty Queen
Her life in desert wastes begun
Will lead to glory and to fame.
She is the daughter of the Sun,
Light of the World ! O mighty name,
Throne, kingdom are awaiting her.
The constellations never err !

Husband (laughing)—

Thanks thousands to the constellation.
We'd gladly save us from starvation,
And happ'ly wonder on our road,
If we but live, without the load
Of extra crowns and thrones to carry,
Nor is it well too long to tarry.

Astrologer (enthusiastic)—

I wish thee Godspeed on thy way
But think of me on that proud day
When the now scorned and starving maid
As Queen and Empress stands arrayed.
When but the movement of her hand
Will shape the fortunes of the land,—
The daughter of a Persian clan
The mighty Queen of Hindustan !

Husband (laughing)—

I thank thee, friend. Buoyed up by hope
And saved from famine, we may cope
With what of our march is remaining
But fear I, we are long detaining
Our friends here.

(to *Merchant*)

As to thee, my friend
I can but pray that Allah send
His choicest blessings unto thee
Long life, wealth, happiness, these may be
Gifts granted thee unto the end.

1st Merchant—

And may thy journey well proceed
My men are true, my horses strong,

May not the road seem all too long,
And Heav'n save thee all further need.

(They put their right hands to their foreheads in greeting and depart in different directions.)

ACT II

Sixteen years later Prince Salim meets Mehr-un-nisa in her garden. Scene.—A moonlit garden. Enter a troop of Minstrels. They sing.

Song.—

Pining sings the Nightingale
In the Princess' garden.
Hangs the moon so soft and pale
Where the breeze-kissed cloudlets sail,
In the Princess' garden.
Oh the pining Nightingale
In the Princess' garden.

Lifts her head the moonlit Rose
In the Princess' garden.
Where the crystal fountain flows
Soft her crimson leaves uncloze
In the Princess' garden.
Oh the trembling moonlit Rose,
In the Princess' garden.

Ah, 'tis but the old, old tale
In the Princess' garden,—
Moon and Rose and Nightingale
While the white clouds draw the veil
O'er the Princess' garden.
Moon and Rose and Nightingale
In the Princess' garden.

(Enter Mehr-un-nisa. She carries a white pigeon which she fondles.)

Mehr-un-nisa—

Ah, timid creature, and why fear to fly
 Wouldst not thou follow where thy mate has flown ?
 I would not keep thee, go and seek the sky,
 In the vast realm of ether find thy own.

(She places the pigeon on a branch. There is the sound as of fluttering wing. She stands smiling and looking up as if watching the pigeon's flight. After a while she goes to the fountain and plays her hand through its spraying water.) Prince Salim has meanwhile appeared among the shrubs.

Salim—

Star of the Night! Vision entrancing fair !
 Peris appear, lend me a pure disguise
 That unknown I might tread upon the stair
 That leads to paradise.

Fair Houri, from what silver, star-girt clime
 Didst float thus moonlit garden to enhance ?
 What heaven, what celestial field sublime
 Hath lent thee radiance ?

The moon would linger in enrapt surprise
 Thy footprint leaves sweet fragrance on the lawn
 Who lit the splendour in those raven eyes,
 Child of a starlit dawn ?

(Mehr-un-nisa notices him and smiles. He approaches.)

Salim—

'Ah, lady fair, I fear I am but rude,
 Wouldst thou forgive me if I dare intrude ?

Mehr-un-nisa—

Right welcome, Sir. The house within was hot,
I longed for coolness and the humid air.

Salim—

Thanks to the house that did detain thee not
I thought I found a dreamfay's silver lair.
To enter it my heart was quite afraid.

Mehr-un-nisa (laughing)—

Fear not, Sir, I am but a mortal maid.
And trust me, I don't wear a foreign mask.

Salim—

Mortal indeed?—then, lady, may I ask
The name of her who does enchant me so?
The name of her who so enchanteth me?

Mehr-un-nisa—

I am a simple maid as thou may see,
Named Mehr-un-nisa, and of Persian race.

Salim—

Oh, Sun of Women, rightly art thou named
Fair Mehr-un-nisa, noble and well-famed
For beauty, high nobility and grace.

Mehr-un-nisa—

Thanks, Sir, for thy esteem, which I have won.
And, in return, then might I ask of thee
The name of him who does thus honour me?

Salim—

My name is Salim.

Mehrun-nisa (*surprised and making obeisance*)—

Ah, the Emp'ror's son?
Badshaw salam, I knew not one so great
Had entered unknown on my low estate.
I'm but the daughter of a simple clan.

Salim—

Do forget that. We're meeting maid and man.
Let us converse in concord heart to heart.
Forget the world and her deceitful art.

Mehrun-nisa—

True, there is much to be forgotten,—yet—

Salim—

Yes, there is that which I shall ne'r forget
Oh Mehr-un-nisa, by thy holy face
By thy pure heart, touched by a heav'nly grace
By those dark eyes, which in pure virtue shine,
Believe me, maiden, that my heart is thine.
By all the starlit sky, by heav'n above
Pure as thy virgin heart is, my love.

Mehrun-nisa—

Moonlight entrances where the fountain flows,
Jasmine with jasmine, not jasmine with rose.

Salim—

How speak thou maiden, do thy words convey
That with this night my love would fly away?
Would I make pastime of thy holy face?
Dost think I came a traitor to this place?

Mehr-un-nisa—

Nay God forbid, I know thy noble heart,
But there is that which is past human power.
I am an unknown maid of simple art.

Salim—

Thy graces and thy face are richest dower.
I'll make thee the first Queen of Hindustan.

Mehr-un-nisa—

I am the promised wife of Sher Afghan.

Salim (after a pause)—

Was it thy heart that spoke, who promised thee?
Be true oh maid, I see it in thy eye—
Why wouldst thou to thy own pure bosom lie?
Thou art not his, thy soul belongs to me.

Mehr-un-nisa—

Lord, thou art wedded to a stainless wife
Be true to her and find thy solace there.

Salim—

Nay, I want a companion for my life.
Rehba is pure, but she is all in pray'r.
She cannot give me human sympathy.
She cannot grasp the duties of a State.
Nor help to bear the burdens that await
The future ruler o'er a mighty land.
Come, maiden, trust me, give me thy fair hand.

Mehr-un-nisa—

Ah woe, that we have met, that we have spoken,
What my heart feels no tongue shall ever tell.

Honour and promise—these may not be broken.

The hour is late,—and—Badshaw—fare thee well.

(She bows and walks off. Salim looks after her and holds out his arms as if to bring her back. He walks up and down for a while).

Salim—

Ye Powers that be, Ye Forces that shapen

The worlds for their paths, for man destiny

Ye, who have told, allow nothing to happen

Without your will, your eternal decree

Why did you cast,—through relentless decision—

Me amid forces I cannot control?

Why lead before me this heavenly vision,—

Show and withdraw it,—the soul of my soul?

Have I not known since my boyhood's first dreaming

That in my life there was something amiss?

And through the days and the nights' mellow gleaming

E'er the same message came, and it was this,—

Somewhere,—or be it on earth or in heaven,

Somewhere—that is the eternal decree,

Which unto thee the Immortals have given,

There is a soul that belongs unto thee.

And what I longed for and sought with impatience

This summer night has unfolded at last.

But for an hour I lived in its radiance,

While thus the die of my life has been cast.

And if there's aught I would say, it is this, ah,

That in this world and the future to be,

Through all the ages, oh fair Mehr-un-nisa,

All my soul's being belongs unto thee.

And may it be, that in ages now slumb'ring,

Times that are now long forgotten and dead

Which in their cycles long æons are numb'ring—

Thou Mehr-un-nisa and I have been wed?

That on some planet now long ago vanished
I lived near the aureole of thy warm face,
And all the thoughts of existence were vanished
But for an hour in thy heavenly embrace?
But here I stand in the whirlpool of being

Whence I am thrown quite without my consent.
Ages have fled, still the ages are fleeing,—
Yet through it all are the Forces content?
Why do they lead with relentless persistence
Me through a maze that is darker than night?
Oh, I demand the right of my existence,—
Powers on High, give me light, give me light!

*(He drops down on a seat and covers his face with his hands.
Appear the three Spirits of Paradise.)*

1st Spirit of Paradise—

Peace to thy burning grief,
Peace to thy soul,
We, the Eternal, live
Man to console.
Mortals are weeping,
Deep sighs still fall.
But we are keeping
Watch over all.

2nd Spirit of Paradise—

Is still the path below
Watered with tears.
Man wanders to and fro
Hopes, sighs and fears.
But purified by woe,
Washed clean by tears,
Upward the soul must grow
Through the long years.

3rd Spirit of Paradise—

But not unaided shall
 Man walk the earth.
 We the invisible
 Watch o'r his birth.
 Through his long years of strife
 Aid and befriend.
 Comfort and guide his life
 Unto the end.

ACT III

(Ten years later. Salim has meanwhile ascended the throne as Jahangir. Sher Afghan has been slain and his widow Mer-un-nisa is ordered to come to Agra. Scene—A Durbar Hall. Jahangir sits on throne, his Ministers of State near him.)

Jahangir—

Then, gentlemen, it seems our work is done.
 Give unto all who ask and see that none
 Leave disappointed. See that my command
 Is carried out in justice through the land
 Then for this evening we shall be free.

(Enter servant, he makes a low bow, putting his right hand to his head.)

Servant—

Badshaw, Salam.

A lady waits to see your Majesty
 She is the widow of late Sher Afghan,
 And but arrived this morning from Burdwan.

Jahangir (his eyes brightening)—

Bid her come in, let not the lady wait.

(to his ministers very cheerfully)—

Then we have done now with affairs of State.

(*They rise, make their bow to the Emperor and exit. Enter Mehrun-nisa. She bows, then steps back and stands with bent head. She wears the widow's white attire, over her head a veil, which partially conceals her face.*)

Jahangir—

Ah, lady fair and hast thou come at last?

Thy presence calls fond visions from the past.

Mehr-un-nisa—

That I am here is not of my own will.

I came the Emperor's orders to fulfil.

Thou knowest, Lord, I came at thy command

My heart cries out, 'tis justice I demand.

The noblest of thy subjects has been slain

Upon thy honour hangs a gory stain,

I therefore ask the Emperor, ask the man,

Avenge the brutal death of Sher Afghan

For, is not justice the first law of might?

Salim—

He slew a royal officer in fight

And thus was slain. Perhaps thou knew it not.

Mehr-un-nisa—

It was the work of a base, outlined plot.

'Twas not the first time murd'ers lay in wait

He was not safe upon his own estate.

A band of hired assassins sought his room

And Sher Afghan had that day met his doom

But for his prowess which drove them to flight

And brought one more dastardly plot to light.

My life was terror, oft I warned him, still
 My husband was too proud to bend his will
 To low-born villains. His exalted mind
 Held nothing that was of the baser kind.
 On those degraded plotters looked my lord
 As lion looks upon a jackal horde.
 Yet came the day that brought the eagle down
 And now his lands are taken by the Crown.
 Oh Emperor, let me not appeal in vain,
 Avenge the death of this most noble slain.

*(While speaking she proudly raised her head but now
 she bends it again and stands in silence.)*

Jahangir—

I knew not of these things ; my hand
 Is free from stain. 'Twas not by my command
 That all this happened. And justice shall be done
 To the offenders—each and ev'ry one.
 But lady, let the past forgotten be, *(after a pause)*,
 Thy glorious presence overshadows me.
 It waft to flame my love's half slumb'ring ember.

(He sits down and holds his hand over his eyes.)

I see again that evening long ago
 Ah Mehr-un-nisa, do thou not remember
 That hallowed hour that did enchant us so,
 That moonlit fountain and its rippling song ?
 The years have past—years weary, sad and long.
 Too long the cruel fates have stood between.
 But come at last, and be my wife, my Queen.
 And in thy glorious being let me live.

Mehr-un-nisa—

Nay, speak not so, oh King, I cannot give
 My hand without my heart. Empire and Throne
 These cannot for a woman's heart atone.

My lord is slain, and I appeal to thee
Oh King, for justice unto him and me.
This is the cause for which I would implore.
Do not recall the past,—I want no more.

Jahangir—

Oh cruel words, but go, have thy free will
And hold thyself disdainfully aloof.
My life lies broken at thy feet, ah ! Still
Thou shalt find shelter 'neath thy Emperor's roof.
And lady, thou art safe within my walls,
Whatever yet the changing years may bring.
No harm shall reach thee in my palace halls.
Thou shalt have the protection of thy King.

*(Both walk out in different directions slowly and with bent
head as the curtain drops.)*

ACT IV

*(Scene.—A large, well furnished room. Mehr-un-nisa, sits by
an open window. Outside, the minstrels are singing.)*

Song.

A maiden leaned over the balcony.
Her dreamy eyes wandered over the lea.
Afar the blue waters were flowing.
And as her sigh went through the heaving air
The white rose fell from her raven hair
And sadly the south-wind was blowing.

It fell to the ground where the pilgrim stood,
Its snow-white petals turned crimson as blood
And weirdly and sad moaned the wind, oh,
He watered the rose with his heart's salt tears

And all through his wandering after years
He dreamt of that balcony window.

And oft stood the maid on the balcony
Her searching eyes wandered restlessly
But never the winds were replying.
And thus did they live till their hearts grew cold.
It is a sad tale, yet old, so old
And ever the north-wind is sighing.

Mehr-un-nisa—

Ah sad, sweet notes, borne on the wind away,
How deep into my heart cuts the sad lay.
Thus flee the years, the rose loses its bloom,
And hearts grow weary 'neath life's sullen gloom.
While mortals sigh and bathe their path in tears,
Shrink from the future and mourn by-gone years.
And I? Am I true to myself? My heart
Accuses me. I play an untrue part.
And ev'ry gush of the cold sweeping wind
Throws back the echo of that cold disdain
I flung at him—upon my own sore mind
I struggle with myself,—yet, all in vain.
The love he gave was so all pure and great
And she who spurned it, to her own heart lied,
Oh give me back that hour, relentless Fate,
It was not want of love that spoke, 'twas pride.
The very walls as my accusers groan,
The voice of Judgment calls out from the sod.
For is not love itself the stepping stone
By which we mount unto the throne of God?

(Appear Spirits of Paradise.)

1st Spirit—

Cast thy false self away
And untrue pride

Live in the living day
On life's full tide.
Rise and accept thy choice,
And let thy heart's true voice
Be thy safe guide. (*Exit.*)

(*Enter Jodh Bai and Rehba. Mehr-un-nisa bows and stands before them in silence.*)

Jodh Bai—

My tender child, I sorrow at thy fate
And more than ever thought of thee of late.
My son doth love thee, child, try to forget
The darker past and be thou happy yet.
'Tis but by giving solace that we find
Peace and contentment for our own sad mind.
He wants thy all, he craves thy sympathy,
The Crown, the country, daughter, these need thee,
He is so lonely on his mighty throne,
For kings too often must stand all alone
Duties of kingship and a mighty land—
Ah, who can all these burdens understand?
He needs a friend with whom to share it all,
Thou art that friend, my noble Nur Mahal.
Great duties call thee, child, don't turn aside,
Step from oblivion as thy Emperor's bride.

Mehr-un-nisa—

Thou know'st the place is filled, my heart would break
Were I another's lawful right to take.

Rehba—

Come, sister dear, accept a gift from me
The place as Empress and the regal Crown
At thy fair feet I gladly lay them down,
Surrender pow'r and kingship unto thee.

Mehr-un-nisa (Shaking her head).—

Thou cannot make a sacrifice so great.
I rob thee of thy own lawful estate?
No, Rehba, no—this cannot be.

Rehba—

Lest, sister, this world never was for me,
My life to pray'r and worship is all given.
My thoughts are not on earth, they are in heaven.
I have my son, Kusrü, whom I adore,
He feels my heart, my world, I want no more.

(Enter Jahangir, Jodh Bai leads Mehr-un-nisa forward.)

Jodh Bai—

Come forward, daughter, do thy homage bring,
Pay thy respects unto thy Lord and King.

(Mehr-un-nisa steps forward and bows. Jodh and Rehba nod to each other and go out. At the door Jodh Bai turns, looks at them with intense satisfaction, nods her head smiling and steps out.)

Jahangir—

Fair Mehr-un-nisa, once more do I stand
Thy country's King, a slave at thy command
Oh maiden, why must I so oft repeat?
Place I not Power and Empire at thy feet?
Once more I come to ask thee to be mine.
Speak for the last time.

Mehr-un-nisa—

Badshaw, I am thine
I was false to myself; can you forgive?
I clung too stubbornly unto the past.

Jahangir—

Forgive ? From this hour I begin to live.
I only know that thou art mine at last,
Thou hast redeemed in me the better man
Crown, Sceptre, Power, I place them in thy hand
To thee belongs the Kingship of the land.
The world shall know Queen as Nur-Jahan,
“Light of the World” my own, my country’s star,
Sun to adorn a mighty Empire’s throne.
I give my life to thee to make or mar,
Thou art my world, I live in thee alone !

ACT V

(IN TWO SCENES.)

Scene I. Nur-Jahan and her ladies in waiting. They put the last touches on her toilet.

A Lady—

I trust his Majesty will be well pleased.
Now rest, oh Empress, till the twilight closes.
Then will begin the gay midsummer feast,
Dream of the year, the merry Fete of Roses.

(Enter Jahangir. He is followed by servants carrying jewelled caskets.)

Jahangir—

Queen of the Roses, bright “Light of the World,”
Was ever Queen of Paradise so fair ?
Still a few rose-leaves might as yet be curled
Around that throat and through that raven hair.

(He takes ornaments out of the caskets, puts a tiara on her head and strings of pearls round her neck and bracelets on her wrists.)

Jahangir (in admiration) —

The dreamfay floats upon a poet's song
 As rests the moon the summer-clouds among
 So rests the diadem in those raven curls.
 Thy beauty gives new lustre to the pearls.
 The ruby shines thrice bright, the amethyst
 Receives its splendour from thy queenly wrist.

(He goes to the door, then stops and looks at her in fond admiration.)

I shall return for thee in a short while,
 Oh, for one ray of thee, Light of the Sun !
 Away from thee the minutes darkly run,
 My heart lives in the radiance of thy smile. *(Exit.)*

(Nur-Jahan smiles sadly. She sits down listlessly.)

A Lady—

Be happy, Empress, for the evening star
 Shines brightest on the calm, unruffled sea.

Nur-Jahan—

Am I not happy ? What is there to mar
 The love and beauty that life holds for me ?
 My life floats onward like a summer-dream.
 Too fair for this world almost, it would seem.

Scene II.

(Enter Rehba. Nur-Jahan and her ladies rise, the latter leave the room.)

Rehba—

Oh, sister, tell me, must I then believe ?
 Dark rumours whisper of thy guilty hand.

Nur-Jahan—

What mean thou, Rehba, I don't understand.
Thy words are so all veiled, I can't conceive.

Rehba—

I'm speaking of the murder of Khusru.

(Nur-Jahan starts and look at her wildly.)

Rehba—

I see it in thy eye,—yes, it is true.

*(Nur-Jahan covers her face with her hands, sighs deeply
and stands with bowed head.)*

Oh false, false Mehr-un-nisa, Nur-Jahan !
I gave thee wealth and purple, husband—all.
I made thee the first Queen of Hindustan.
I kept one only flow'r and that must fall
Through thee, through thee ! Oh heav'n I grasp it not,
Thou the partaker of so base a plot ?
By thy conspiracy my Khusru slain,
Upon those jewelled hands the muddress' stain ?
Oh ! untrue wife, do grasp what thou hast done,
Hast thou not slain thy own true husband's son ?
Thou hadst the Emperor's heart, in thee he trust.
Thou trampled faith and honour in the dust,
He calls thee a stainless wife—oh shame !
False one, thou art unworthy of the name.
He did rebel, thou sayst, and though it be.
Is that yet reason he were slain by thee ?
By thee whom I gave all I had to give,
But that fond treasure, dearer than my heart ?
Oh Mehr-un-nisa, Rehba cannot live,

The sword that slew my son, has pierced its dart
In my blood too. The wound will heal no more.
My son, my all,—for me the world is o'er.
No solace will my burning spirit lave
For thee the Empire, but for me the grave.

*(Rehba walks slowly away. Nur-Jahan, her hands still before
her face and sobbing, falls on her knees. Re-appear the
three Spirits of Paradise.)*

1st Spirit of Paradise—

False sister, queen and wife,
Bitter thy sin,
Soon will the flower of life
Wither within
Gave we not wealth and pow'r,
Kingdom and all?
But in an evil hour
Thou hadst thy fall.

2nd Spirit of Paradise—

Sleep will thy pillow flee
Thy own heart bleed
Ever recoil on thee
Thy evil deed
And will the stain of blood
On thy hand stay
Cannot the ocean's flood
Wash it away.

3rd. Spirit of Paradise—

Seek thou thy own release
From thy black sin
But the road unto peace
Lieth within

Still have the Pow'rs on High
One solace sent,
As the lone years go by—
Pray and repent.

The Three—

Through thy deep agony
One hope is lent.
As the years slowly flee,—
Pray and repent.

ACT VI

THE DEATH OF JAHANGIR.

Scene.—A sickroom. Jahangir lies on a couch. Nur-Jahan kneels beside it. Doctors and attendants move about or stand in solemn silence.)

Jahangir—

My hour hath come, I feel my spirit flee.
Oh, my beloved, linger near me still.
My soul is floating on a vast still sea
A Power controls me stronger than my will.
Ah purest woman, when my spirit's flown
Think of me in the silver twilight hours.
Let still thy prayers mingle with my own.
Think of the happy days that have been ours.

(He falls back but rises again.)

Ah, Nur-Jahan, my own, my spirit bride,
How gloriously happy were those years
That I have spent half dreaming by thy side.
And now, beloved, that the end appears,
Weep not, my own, my true, my perfect wife.

But for thy holy and unselfish care
Long ere this ended were this mortal life.
But rest thee now, thy own frail strength to spare.

Nur-Jahan—

Nay, nay, be still, my husband, speak not so.
What is my strength, what is my life to me?
Thou art my life, no other do I know,
Nor wish to know existence without thee.
Think not so sadly, fever-heat doth fret,
Illness deceives,—thou wilt be stronger yet.

(A doctor feels his pulse. Nur-Jahan looks at him anxiously questioning. He shakes his head.)

Jahangir—

The years that thou hast given me, my Queen,
Beside me as my angel on the throne,
Like happy summer vision they have been.
But dearer those, that thou hast spent alone
With me, sweet heavenly nurse. The gnawing pain
Seemed joy under thy touch, soothing and calm.
The failing breath was called to life again
Beneath thy angel presence' healing balm.
Come nearer, let me see thy glorious face
Shed on me yet the lovelight of thy eye,
That to the last I feel its unstained grace,
As I have lived in thee, so let me die.
Allah protect thee, give thee strength to bear
And through the years I shall in silence wait
Till thou dost join me on the wings of pray'r.
Light of my life, meet me at heaven's gate.

(*He falls back dead. Nur-Jahan buries her face in her hands. The attendants stand with bowed head. The angels of Paradise have meanwhile appeared and stand at the head of the bed.*)

1st Spirit of Paradise—

Pilgrim go on thy road,
Thy time has come.
Lay down thy earthly load
Leave thy earth's home
Still will we not forsake
Guide thee and lead,
And thou, whose heart would break,—
Pray for the dead.

ACT VII

DEATH OF NUR-JAHAN.

Scene.—The interior of Jahangir's mausoleum. There is a granite sarcophagus. Nur-Jahan enters silent and pale; she wears a snow-white robe and her hair hangs down in two tresses. She carries a small lighted lamp. This she places upon the sarcophagus, then kneels down beside it, her head resting against the stone. After a while she rises.

Nur-Jahan—

Oh spirit refuge, here in thee alone
My burning soul finds what it longs to get.
Here the fast heaving pulses cease to groan
And the wild, maddening midnight mock'ries let
Me bid them go; the echoes of their moan
Die in the distance, and I can forget
No more for me the world and her dominions.
My soul but yearns to stretch her spirit pinions.

And still my mind floats through forgotten years,
 Where visions hushed on mem'ries pathway tread;
 Where in the ling'ring gloom the still heart hears
 The spirit whisp'rings of the hallowed dead,
 In that deep shrine that knows nor mirth nor tears
 Whence all emotions like a bird have fled.
 And there float year on year in quick succession,
 But joy and woe no longer their possession

And ye, oh stars, who by conjunction's might
 Foretold a sceptre to the desert-born,
 Who in your shining maze in vaulted height
 To make for man a destiny have sworn,
 Who to prepare his pathway have the right
 And laugh his feeble efforts thus to scorn,—
 Why in the network of your constellation
 Did you weave sin and weakness in temptation?

(The three Spirits of Paradise have reappeared while she spoke. She looks heavenward and again kneels down by the sarcophagus.)

1st Spirit of Paradise—

The mighty Fountain of all Being
 Sends forth its life throughout vast space.
 And the All-knowing, the All-seeing
 Holds all the worlds in His embrace.
 The ruling Power that guides creation
 Works ever on for good, nor mars.
 Then bend not 'neath thy constellation
 But lift thyself beyond the stars.

2nd Spirit of Paradise—

The river of existence floweth
 Through that wild whirlpool, men call life

And o'er it all, the pow'r that knoweth
Leads each one through the storm, the strife,
Until the lesser waters mingle
Where streams into the ocean fall,
And through long stress and tears, the single
Man blends his being with the *All*.

3rd Spirit of Paradise—

The light will shine ; well hast thou striven
For thy life's errors to atone.
Rehba, thy sister, has forgiven
And waits to lead thee to the Throne.
He, whom thou gave thy heart's devotion,
Whose spirit had thy loving care,—
He too has crossed the darker ocean
And found salvation through thy pray'r.

The Three—

And the All-knowing, the All-seeing
Watches creation from the height.
Till all the elements of being
Blend into universal light.

(*Nur-Jahan rises and looks heavenward. She moves about as if half blinded and groping for something, then she stands still.*)

Nur-Jahan—

The passing years have fled, I see no more
My searching eyes are dark and darker growing,
Yet in the distance is a shining shore,
A beck'ning hand a verdant pathway showing,
And thousand lights, like falling meteor
And fragrant breezes softly, lightly blowing.

An unknown Force my being is uplifting,
And slowly, slowly are the senses drifting.

(She kneels down in the centre of the stage. A number of celestial beings appear. They group themselves in a semi-circle round her, the three leading spirits in the centre.)

And now I feel my trembling spirit flee
I see before me virgin fields extending.
A holy awe gently o'erpowers me
Through my cold frame its holy tremours sending.
Oh silver stillness, vast and heaving sea
Thy mighty rhythm floats on without ending,
Thus ebb my pulses and my soul is fleeing
To blend its essence with eternal being.

1st Spirit of Paradise—

See the darker curtain riven
And the soul washed clean from sin
Sees the purer light of Heaven
Hears the summons, "Enter in."

2nd Spirit of Paradise—

Take the right of thy existence
For the lower path is run
And the evil Power's resistance
Flees like shade before the sun.

3rd Spirit of Paradise—

Feel the heaving of the Spirit,
Gentle pilgrim of the earth,
For all ripened souls inherit
In their hour the Spirit-birth

The Three—

And the shadow-play of being
Fades, the light shines from within
See the darksome shadows fleeing,
All the celestial Beings,
Hear the Voice call,—

“Enter in !”

*(While the last line is being said the platform on which Nur-
Jahan is kneeling rises slowly up while the curtain falls.)*

A. CHRISTINA ALBERS

CALCUTTA DEGREES vs. FOREIGN DEGREES

[In September, 1922, the writer of the present article sent to the *Modern Review* an article bearing the above heading; it was published in the said journal in November, with editorial comments. The purport of the article was to prove that the final degrees conferred by the Calcutta University were in no way inferior to the degrees conferred by foreign universities. This was proved from the fact that a large number of graduates of the Calcutta University had won the doctorates of foreign universities (especially of London) in the minimum time period after graduation. It was further stated that Indian students who, after taking the M.A. or the M.Sc. degree, proceed to London and Cambridge, and read for the degree course merely waste their time in studying over again the same books which they have read at Calcutta. Then the original works done by such of Calcutta graduates, and the Cambridge graduates as have taken to the teaching profession and have facilities for original work were compared, and it was proved to the hilt that the Cambridge graduates were nowhere.

In commenting on the above points, the Editor of the *Modern Review* reiterated his well-known accusations against the Calcutta University, and defended the Cambridge graduates with the art and skill of an advocate. Later on a certain "Academicus" from Cambridge published a note in the February number of the *Modern Review*, defending the Calcutta M.A.'s and M.Sc.'s who read for the Cambridge or London B.A., B.Sc. examinations. The following rejoinder was sent to the *Modern Review* for publication, but the Editor had not the courtesy to publish it. I have, therefore, craved the hospitality of the Editor of the *Calcutta Review* to spare for me a few pages. For further particulars see the M.R., Nov. 1922, p. 586, Feb. 1923, p. 212.]

The learned Editor of the *Modern Review* has asked me if I have ever reflected why earnest students of science resort to London or Cambridge and not to Calcutta. He has himself called attention to several considerations, which attract Indian students to foreign countries, but curiously enough he has failed to call attention to the most important consideration. If he turns over the pages of the *Modern Review*, 1922, he will discover that on page 256, he wrote the following in course of the editorial Notes ;

“ Indian students, who have the means, generally go to British Universities. Those, who want to get Government jobs or wish to become barristers, have no other alternative but to be in British Universities.”

Then follow a few lines, the purport of which is that if the Indian students proceed to America, Germany, or France, they will get not only a much cheaper but a more efficient education.

Whatever the learned Editor of the *Modern Review* may say, it is well-known that in the case of 99 per cent. of students, the prime consideration for proceeding to London or Cambridge, is not a burning desire to suck at the fountain source of knowledge, nor an indignant effort to escape from the stinking moral atmosphere of Calcutta, but a much baser and venal one—namely, the prospect of easily getting a comfortable job. Everybody knows that in Government service, a foreign degree, particularly a British degree, is always rated higher than the degrees of Indian Universities.

The learned Editor has said of earnest students from all parts of the world being attracted to Cambridge or Oxford. But he is probably unaware that there is a world of difference between the conduct and bearing of these students and those of the Indian students. In course of my stay at Cambridge, I found quite a number of research scholars from France, Switzerland, Scandinavia and America, working at the science laboratories of Cambridge. They were mostly post-graduate

students, who have been sent by their Governments to learn the particular branches of knowledge in which Cambridge professors have specialized, for example to learn electron theory from Thomson, radio-activity from Rutherford, plant physiology from Blackman or political economy from Pigoud and Keynes.

They take a piece of research work under the professor's guidance, learn the laboratory methods, and go away as soon as the work is finished. Excepting the colonials and certain Americans, who look upon England as their motherland, you will rarely find anybody who cares to take any degree either by research or by examination. The present writer asked a Japanese research student if he were trying for any research degree at Cambridge. "I am a Doctor of Science in my own university and I think that is quite as good as any English degree," replied the Japanese proudly. Another Norwegian student told the present writer that he would submit the thesis he had prepared at Cambridge for the Doctorate of his own university, as otherwise the English would think that he had come there to beg a degree from them, which would lower his country in the estimation of the English. Our Indian students follow neither the foreigner nor the colonials (except a few exceptions in the latter case), even when they have got the highest degrees of the Indian Universities and can at once proceed for the research degree under any one of the celebrated professors there. Their mentality is just in keeping with their political status. .

CHEAPNESS OF CALCUTTA DEGREES.

The learned Editor of *Modern Review* seems to be very much awestruck at the majesty of Oxford and Cambridge degrees. But if he cares to investigate, he will find that *degrees are far cheaper at these places than at Calcutta*. Let us see what is the Cambridge system. Of the four to five thousand

students in this University less than 10 per cent. (I state this number subject to correction) take the honours' course. In the pass course, the students have to appear either in one subject or in four subjects say History, Logic, Economics, and Literature. In the former case the standard is about the same as the Calcutta B.A. honours' course. In the latter case, the standard is equal to that prescribed for the Calcutta Intermediate. Students, taking honours who are prevented through illness, real or feigned, from appearing in the final examination are allowed to have a consolation degree (Aegrotat) on the recommendation of the tutor. Of course, that obliging gentleman has rarely been known to have denied his ward this small bit of courtesy. So the Editor of the M.R. will see that if a man stays at Cambridge or Oxford for three years (spending £1,000, at the least) it is impossible for him not to have a B.A. (Cantab or Oxon)

Has the Editor of the M.R. heard of anybody who had gone to Cambridge and failed to secure a degree? May we ask in all humility if the scholastic equipment of such men, many of whom, unfortunately for the country, are encumbering responsible teaching posts in the educational department, are in any way superior to that of the much-abused Calcutta M.A.'s?

Turning to the scholastic side, namely the honours, schools of Cambridge, Oxford or London, I would say that the efficiency of teaching varies enormously, depending entirely on the efficiency of the staff. As a rule the value of these degrees is very much exaggerated in India. A few years ago, the man who got a first class Tripos at Cambridge, was supposed to be a great genius, almost a potential Newton. The long quotation from Prof. Young's report which was cited in my last note will show how erroneous this notion was. When some Indian students become Wranglers (or something equivalent to that), their names, their pictures, were published in the journals and people were led to believe that a Newton or a Gauss had come

among them. Yet during the long years of their stay in the educational spheres, most of them failed to produce a single scrap of paper worth mentioning, or in any way demonstrate their superiority either in teaching or research over the Indian graduates. We are apt to forget that. The same may be said of the reorganised honours' schools. Cambridge is justly famous for its schools of physics and mathematics. The celebrity of its physics professors is world-wide. In my note therefore, I singled out the teaching of these two subjects at Calcutta and Cambridge for comparison. I remarked that the books usually followed by students and the syllabus are almost identical at Calcutta and Cambridge. This statement has not been challenged either by "Academicus" or the Editor of the M.R., though the latter expresses his doubt about its veracity in a rather cavalier fashion. I throw an open challenge and let anybody contradict it if he can. The Editor of the M. R. came down with his customary cudgel on the Calcutta University for my inadvertently remarking that the text books prescribed are the same at both places. No text books are thrust on the Calcutta students, only certain books are recommended. Otherwise the student, whether at Calcutta or at Cambridge would find himself suspended in the mid-air. As for dictation of notes, I would mention in all humility that this is not a characteristic Calcutta vice invented by Sir Asutosh Mookerjee but is found all over the world.

I have attended the lectures of about twenty professors in England, France and Germany in my own subject. In a majority of the cases, I have found professors addicted to this vice.

Both the Editor of the M. R. and the Academicus suggest that identity of course of study does not mean identity of quality. I am unable to follow this piece of logic. Does it make the slightest difference in my knowledge if I learn the algebraical formulæ $(a + b)^2 = a^2 + 2ab + b^2$ at Cambridge or at Calcutta ?

Professor Young's report, from which I profusely quoted in November, 1922, is dated 1918. So it is not obsolete by age. Academicus accused me of slave mentality for quoting Professor Young, but it may be news to him that Professor Young was one of the seven commissioners, who were entrusted by the Cambridge University to reorganise their course of mathematical studies. If the moral and mental preceptors of Academicus could have such confidence in Professor Young's wisdom, the present writer has not probably erred on the side of slave mentality in quoting him.

Academicus's article is a long panegyric on the efficiency of Cambridge teaching, and on the excellence of the social side of Cambridge life. He suggests that the Ph.D. course of Cambridge has been instituted merely for the purpose of supplying the Americans and the Colonials with cheap red gowns (who would otherwise be captured by the wily Germans!) and further that the Cambridge B.A. has more intrinsic value than the Ph.D. All this looks like special pleading on behalf of the Cambridge B.A., but who would believe it in view of the fact that the authorities of that august body insist that every aspirant after the red robes of Cambridge must have a previous qualification equivalent to the Cambridge B.A. It is quite possible that Academicus is a Calcutta M.A., who (after having served at a Calcutta College as a professor for several years), has crossed the seas to seek new childhood on the banks of the Cam. We hope he will not forget to embellish his name with a B.A. (Cantab.)

Assuming that there is some amount of truth in all these wild suggestions, Academicus's own writings show that in England, people lay more stress on the capacity of a man to do original work than on any university degree. Only such men can aspire to become university professors who, as Academicus says, have demonstrated their capacity for original thinking by the publication of a considerable volume of work, fitted to gain the appreciation of the experts on the

subject. Can this be said of the graduates of foreign universities, who in this country, are given posts equivalent to the university chairs on the strength of their examination degrees?—And what is after all a Ph.D. or D.Sc. except the admission by a body of learned men that the holders of these degrees have done certain amount of original work, and have thus raised themselves a step higher than the B.A. or the M.A. who have merely passed through a prescribed course. The point in my communication was that Indian graduates could more profitably utilise their time in England by doing research work under some of the celebrated professors there. When instead of doing that they spend their time in sitting for the examination and reading the same books, which they have read in India, for two or three years more, they do nothing but waste their time for venal ends. This is what I termed “the prostitution of the intellect for the purpose of shining by the reflected glory of the ruling race.”

I compared the production of the Cambridge Tripos men in mathematics and physics, who are holding posts equivalent to university professorships, all over the country, with that of the post-graduate teachers of the Calcutta University, and proved to the hilt that the Cambridge men were nowhere. I had to consider only the best elements, for in every country it is not every Jack or Tommy who proceed for the research course, but only the most intellectual. The comparison was therefore between the best products of the Indian universities (particularly of Calcutta) and the best students of British universities who have taken to the learned profession, and have got facilities for original work. I am perfectly at a loss to understand how the learned Editor of the M. R. arrives at the curious logic “heads I win, tails you lose.” His arguments are not those of a judge but rather those of an advocate. They may mislead the administrator, but in the international field of scholarship, there is no place for an advocate. If the Cambridge graduates cannot convince the public of their

superiority by indisputable proofs of scholarship, no amount of sophistry on the part of the Editor of the M. R. can achieve that.

The learned Editor will note that Academicus does not defend these Cambridge graduates, but shifts the blame on the shoulders of the Government. "In his remarks about these Cambridge graduates 'Scientificus' forgets that their inertia is mainly due to the fact that they are in the Government service. The automatic promotion of Government servants from one grade to another has nothing to do with their scholarship and hence the proper incentive to action is lacking."

It may not be generally known in this country that the majority of first class Tripos men of Cambridge or Oxford become teachers in secondary schools, corresponding to intermediate colleges in our country. Only such men can aspire to become university professors who, as Academicus says, "have demonstrated their capacity for original thinking by the publication of a considerable body of work fitted to gain the appreciation of the experts on the subject." Generally, in the case of scholars with good academic degrees, ten to fifteen years of apprenticeship as research scholar, assistant, or assistant professor must be passed, before one can aspire to become a professor.

In India, whenever a man comes with a good foreign degree, we do not insist from him these periods of hard work and apprenticeship. Administrators are misled by a false notion of their capabilities. They are sure to get posts equivalent to university professorships, if there be any vacancy. And what next—a long academic sleep till he withers down to a comfortable old age pension !

Regarding the social side of Cambridge and Oxford, it is obvious that Calcutta can never have anything like this. Calcutta can develop into London, Paris, or Berlin, but it can never expect to have anything like the social side of Cambridge or Oxford life.

In concluding this theme, I wish again to reiterate my view that it is not my object to decry foreign degrees, or discourage our students from proceeding to foreign countries. For a long time yet to come, we have to send students to foreign countries to learn the arts and crafts in which no education is available here, or to learn up-to-date scientific methods under the famous savants of the West. But the Indian student should bear himself like a man, and always bear in mind that he is the representative of his country in that land. We may quarrel amongst ourselves regarding the value of our own degrees, or regarding the controversy whether the Calcutta University is a nationalistic institution, or a bureaucratic institution, but the foreigner never troubles his head about these things. He sees in the Calcutta graduate a product of the Indian system of education, and whenever a Calcutta M.A. sits for the London matriculation, intermediate or the Cambridge B.A, it invokes in him an inner laughter regarding the mentality of the class of people who can abjure their own *alma mater*. Two thousand years ago, Hippocrates, the father of Greek medicine, said "man must cure himself." With regard to education, we may say that "man must educate himself." The waters of the Isis, the Cam, or the Thames have no such magic virtue in them as can turn a set of easy-going gay young gentlemen, however intelligent they may be, into great savants, unless they avail themselves of the opportunities offered them in these places of learning. And I have just tried to show that a majority of Indian students do not take this step, but idle away their time and opportunities in frivolous pursuits, and deceive their countrymen by a flourish of B.A. Cantab or Oxon.

SCIENTIFICUS

Reviews

History of Jahangir.—By Beni Prasad, M.A., Allahabad University Studies in History, Oxford University Press, 1923, p. 501.

Prof. Beni Prasad writes in a fascinating style. He seems to have made an exhaustive study of all available materials on the subject. He has laid under contribution contemporary Persian Historians and European travellers as well but has wisely avoided the common temptation of making a pompous display of learning by compressing within a narrow space an enormous amount of minute details and he has succeeded in producing a scholarly work that will be equally welcome to the learned few as well as the average student. Details that may bore him has been relegated to the footnotes. The most interesting Chapter is that dealing with the Sher Afkan incident. Prof. Beni Prasad gives a pointed lie to the current belief that Jahangir was guilty of murdering Nurjahan's first husband. Prof. Beni Prasad says—"Motamad Khan completed his history during the reign of Shah Jahan. Kanghar Husaeni's work was inspired by Shah Jahan. Both were hostile to Nur Jahan, the great rival of their patron; yet neither lets fall a hint which would connect her life with a deep scandal. Abdul Hamid Lahori and other historians of Shah Jahan's reign refer to Nur Jahan, but do not hint that she married the 'murderer' of her first husband. It may be argued, indeed, that no court historian would dare to refer to a scandal dishonourable to the whole dynasty, but no such partiality can be attributed to contemporary foreign visitors. On the contrary, they revelled in scandal; they were only too ready to credit and record any rumour which reflected on the moral character of high personages. They describe a licentious scandal between Jahangir (then Prince Salim) and his step-mother. They hint at a similar scandal between Nur Jahan and her step-son, Shah Jahan. But none of them even suspects that Jahangir murdered Sher Afkan for the sake of his early love. They refer to Nur Jahan's early life, to her husband's violent death, to her marriage with Jahangir, to her vast influence over him, but they do not even insinuate any early love between them, any share of the second husband in the 'murder' of the first. Hawkins, enjoying the inestimable advantage of a knowledge of Turkish, arrived at the Mughal court sometime after Sher Afkan's death, received admittance into the rank of mansabdars, formed numerous acquaintances, and left Agra sometime after Jahangir's marriage with Nur

Jahan. Sir Thomas Roe and Edward Terry lived for several years at the Mughal court when Nur Jahan was at the height of her power and was the subject of universal talk. William Finch, an acute observer, found himself in India about the same time. Pietro della Valle confined his travels to the western coast, but heard much of events in the interior during Jahangir's reign. It is inconceivable that every one of them would fail to learn of Jahangir's guilt, if he were really guilty, in the Sher Afkun affair." It is needless to say that these arguments cannot be hastily dismissed and they deserve serious consideration.

There are a few defects in this excellent work that must be attributed to hasty revision. Gujrat is for example spelled in three different ways (Gujrat, Gujarat, and Gujerat) in different parts of the book. In p. 131 we read of Maha Singh son of Raja Man Singh; on p. 208 we are told "About this time Jagat Singh (son of Man Singh) died and was succeeded by his son Maha Singh. Such was the situation when Usman broke into open revolt and inflicted on Maha Singh a severe defeat on Bhadrak." In the index we find Maha Singh, son of Raja Man Singh, 131, his defeat by Usman, 208. Prof. Beni Prasad mentions the twelve great chiefs of Bengal but there were at no one time twelve great chiefs or twelve Bhuiyas in Bengal. The twelve chiefs who form the list of this illustrious nobles were not all contemporaries. We hope these few defects will be removed in the next edition.

Prof. Beni Prasad is a very modest man and does not claim finality for his History of Jahangir. Only fools and madmen can have the stupid courage of deeming their work as the last word on any subject. But we confidently hope that Prof. Beni Prasad's book will for the next few years at least, be considered as the standard biography of Jahangir.

The Defence of India.—"Arthur Vincent," Oxford University Press, 1922, pp. 195.

It is one of a series of booklets dealing with "problems of general interest published under the general editorship of Dr. L. F. Rushbrooke Williams." We are convinced Prof. Rushbrooke Williams is doing the propaganda work which he has been employed by the Government of India in right earnest. The book may be well compared with a sugar-coated quinine pill. The author writing under a pseudonym pays a glowing tribute to the Indian soldiers' heroic service during the last World War in his preface. He appeals to the patriotic desire on the part of the educated Indians to undertake the military defence of the frontiers. He pretends to recognise the legitimacy and justice of such desire and hints that when Swaraj comes the Indians will have to defend their country against foreign invaders. But then he will have the naval headquarter of

the Indian fleet at Singapore. He advocates the wellknown forward policy and he thinks that the present extravagant military expenditure is by no means too high because he expects India not only to defend herself but the empire also if necessary. One may naturally ask why India should raise her little finger in defence of the white settlers of Kenya, for instance, in times of war while these very gentlemen are quite willing to murder Indians in time of peace? The author also opines that the complete Indianisation of the army must be a slow process for the fighting races of India are not noted for their education. Well the educated races are debarred from enlisting in the army because they do not belong to the fighting races and the fighting races must not get King's commission for they are uneducated and uncultured. May we ask what education and culture do those Tibetans possess who are now being given military training at Quetta? At whose expense are these Mongolian gentlemen from the extremely civilised, educated, cultured and progressive country of Tibet getting the training that is denied to the children of the soil. These Tibetans style themselves as Majors and Captains, we do not know in which army, but it is well known that at least one frontier of India can be very easily assailed by them. But what voice had Indians in the military policy of the British Government in India? We must humbly accept the following dictum of the propagandist pamphleteer—"Much has been written about the Indianisation of the services in general, and of the officers of the army in particular. The fighting races of India are certainly as good and as strong to-day as they have ever been, the proof was in the battlefields of the Great War; but more is needed than bravery and stamina. The key lies in the superiority of Western warfare and western weapons over their Eastern counterparts. For two hundred years the European soldier has been the military leader of India, because of his long training in the warfare and military arts of the West. Nor can the East learn those things in a moment." Evidently Japan belongs to the extreme West and the Tibetan Majors now residing at Quetta also hail from some unknown white country in Europe.

The Private Diary of Ananda Rangna Pillai from 1736-1761, Volume VIII, May, 1751, December, 1753. Translated from the Tamil by order of the Government of Madras. Edited by H. Dodwell, M.A., Curator, Madras Record Office. Printed by the Superintendent, Government Press, Madras, 1922, pp. 478. Price 3 Rupees.

All serious students of Indian History, who care to make an acquaintance with original and contemporary historical documents and explore the sources, know the importance of Ananda Ranga Pillai's Diary. Ananda Ranga occupied an important office in the French Service and was for many eventful years Dupleix's confidential interpreter and news agent. He had

therefore unique advantages of getting information of the most important character and fortunately for us he did not neglect his opportunities. In the pages of this diary we read not only what happened but what was expected to happen. We read in the same pages of battles, political intrigues, wars and treaties and of peaceful commercial transactions, how clothes were sorted and packed, how they were purchased and sold, and how they were procured and despatched. The account left by Ananda Ranga does not lack intimate personal touch. Dupleix's vexation at his failures, his jubilation at his success, his joys and sorrows, the numerous eagerly expected but false rumour of Muhammad Aly's death, have all found their place in these pages. We learn to what extent Madame Dupleix was reasonable for her husband's success and failure, what part she played in his affairs, and how she was approached by all who sought favour or justice. Incidentally we find what an active advocate of missionary work she was and how she never missed a single opportunity of converting in their death-bed against the will of her victims and their relatives, the helpless Hindus under her husband's government. Balaji Baji Rao is throughout these pages called San Bhaji Rao and Baji Rao himself is styled as the Nawab and not the Peshwa. Nandiraj the Mysore Dalwai's brother is styled as Sarbadhikari and Malhar Rao Holkar is described as Baji Rao's Gumasta. The book will be equally useful to the students of political and administrative history of the Deccan.

Ananda Ranga never missed any opportunity of flattering his master and here is an interesting specimen—(Dupleix says) "I am the luckiest man in the world. I replied who doubts it? What other French man could have slain Nasir Jang, Subahdar of the Deccan, and ruled over it? Ahmad Shah Padshah himself so feared you as he sat upon his throne at Delhi, that he courted your friendship and desired your help. Who else could have been destined to such fortune? By your great deeds, you won this title of Marquis; and as you have no son, your elder brother's son will inherit it and others after him. Who can wonder at it?"

The Europeans in those days carefully studied Indian manners and that is why they were so popular. Both the English and the French celebrated their victories by distribution of sugar in right Indian fashion and received distinguished Indian visitors with *Pan* and *Atar*. Mr. Saunders, Governor of Madras, we learn was very fond of Tamil diet and for days lived on Tamil dishes.

The book is well printed on thick paper and is decently bound. Considering the present high cost of printing the book has been very moderately priced and the Madras Government deserves our thanks and gratitude for publishing this extremely useful work, and placing it within the means of every Indian student. We are eagerly awaiting the succeeding volumes.

PAHARPUR EXCAVATIONS



Kumar Saratkumar Ray, M.A.



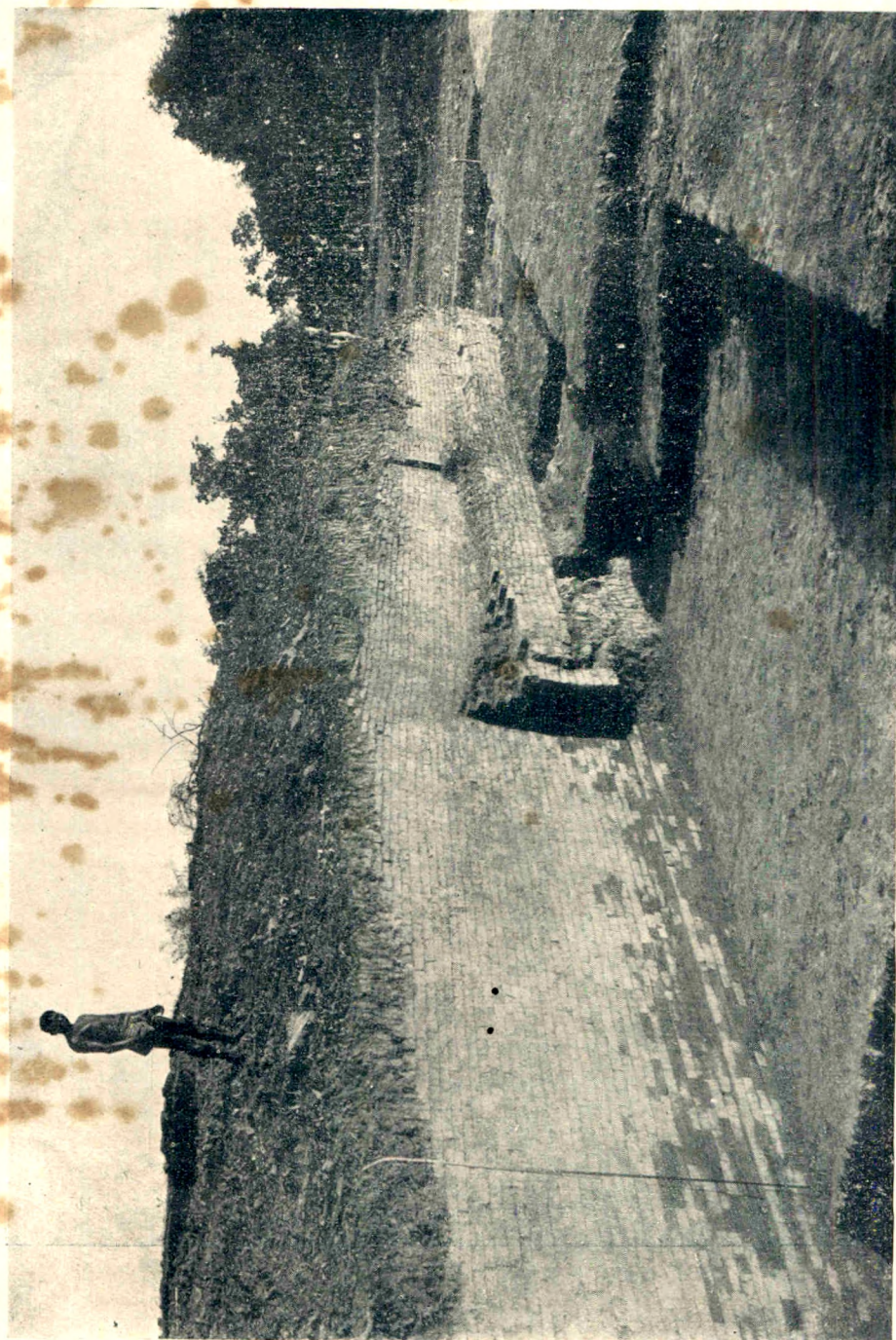
Stray Terracottas.



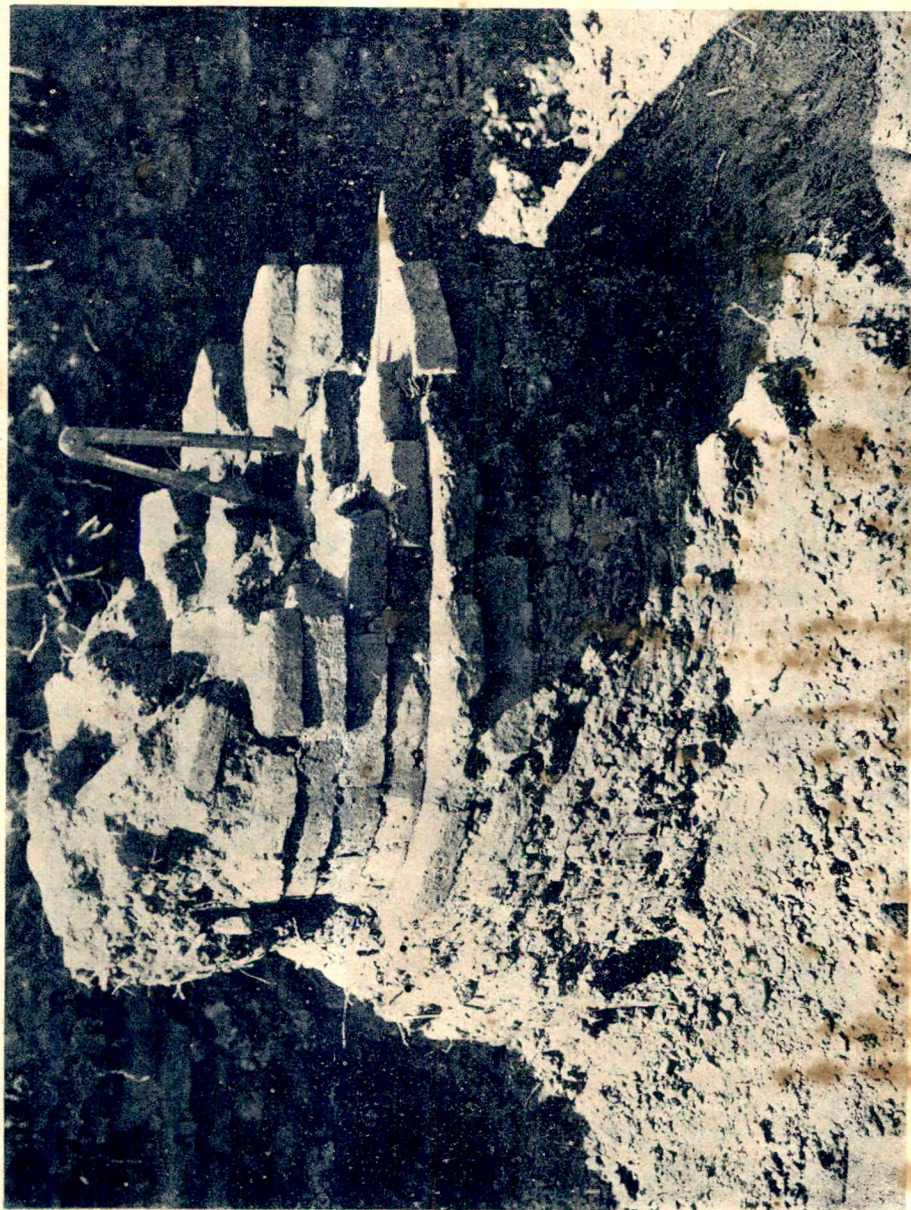
Camp of the Excavation Party.



Mound on old site,



Rampart of the old site excavated.



One small Stupa excavated.

Ourselves

The Convocation Addresses

H. E. THE CHANCELLOR'S ADDRESS

GENTLEMEN,

I am very proud to occupy the post of your Chancellor and I devoutly hope that it may be my privilege to render some service to the University in that capacity. At present, unfortunately, I am suspected of being engaged in a sinister conspiracy to destroy its independence, if not its very existence. I am not concerned to defend myself against such a charge to-day as on this occasion I wish to avoid all controversial topics and I will content myself with saying only two things in this connection. The first is that I do not regard the post of Chancellor as a merely nominal title and an ornamental adjunct to the office of Governor of Bengal. I recognise that the post makes me for the time being the responsible head of the University and so long as I hold it I shall study to promote the permanent interests of the University to the best of my ability.

The second thing I wish to say is that I can only serve with any advantage in this dual capacity if the University is either quite independent of the Government or else associated with the Government in an intimate and friendly relationship. I fear that the first of these alternatives, though ideally the best, is unattainable in India, and this, I think, was recognised by the University Commission presided over by Sir Michael Sadler. The Report of that Commission deals with the matter in the following words:—"The Provincial Universities of India were all established by Government action ;

and they were established partly in order that they might exercise, on behalf of Government, certain functions of regulation and control over colleges and schools within their allotted areas. For that reason they have been from the first not independent corporations of learning, but bodies mainly nominated by Government wielding defined powers which were delegated to them, and subject to constant supervision by Government."

The connection of Government with the University, therefore, and the supervision by Government of the affairs of the University are no new things which we are seeking to create for the first time. They exist to-day, and the only object of the legislation which we are contemplating for the University is to make that connection and that supervision as intimate, as helpful and as harmonious as possible. I am content to leave the matter there and to trust to the future to dissipate the fears and the suspicions which have recently been aroused.

I now want, as this is the first occasion on which I have an opportunity of addressing the students of the University as their Chancellor, to tell them what is the function which I wish this University to serve in their lives and what are the qualities which I should like to see developed in them as the results of their University training.

I regard Calcutta University as primarily a great human factory and I am anxious to see that it supplies the commodity which is most required. The great need of the moment in India is for men—and by that word I do not mean human animals of the male sex. It is one of the defects of the English language that we have no noun to describe the human species except in terms of men and women. I use the word men in a sexless sense to mean persons—both men and women—with intellects, character, and physique fitted to do the work of the Nation to which they belong and which this generation is pledged to create. You may think, Gentlemen, that at college you have only your personal interests and prospects to consider;

that you have but to acquire knowledge, pass examinations, obtain degrees and enter a profession. You doubtless hope after leaving the University to earn enough money to live comfortably, to marry and to raise a family to succeed you and carry on your name. But if that is the only conception you have of your University career and of your destiny in life you will have failed to realise a fact which I want to bring to your notice. There are periods in the life of every community when the interests of the whole community dominate the interests of the individual, when the State has a supreme claim upon the services of its members. Such a period we have just lived through in England under the stress of the great European War. All those who lived through those years came to realise that the needs of the nation were supreme, and that to those needs their individual happiness or comforts or interests had to be subordinated. Though we were not individually responsible for the danger which threatened us, we accepted the obligations which that danger imposed upon us. Such periods occur as a rule when the life of the community is threatened by some external calamity. In a besieged city, in a district afflicted by flood or famine or pestilence, in a nation at war for its existence this law of compulsion is recognised and accepted ; at such times the rights of the individual must perish that the community may live. The thought I want to impress upon you is that we are living in such a period in India to-day though the evidence of it is not so easily recognised as in the conditions I have mentioned. India to-day is not threatened with destruction from without, we are not faced with any calamity of nature or assailed by any foreign foe. Yet she is engaged in a struggle for life which entitles her to claim the services of her sons and daughters. Her need arises not from the fear of death but from the throes of birth. The Indian nation does not yet exist but it has been conceived in the womb of Time. That conception having taken place, it is not in the

power of anyone to avert the consequences. But it is in the power of all of us to control and direct them. It is the fate of this generation to witness in India the birth of a Nation, and this fact imposes upon us all, whether we like it or not, very solemn responsibilities and obligations. We all have a part to play, I for a few years only, but you during the whole of your lives, in this great drama. We have to accept the consequences of the actions of others who preceded us but upon our actions, upon the conditions which we establish, will it depend whether the Nation which is born in our time is strangled at birth, or crippled for life, or grows into healthy manhood.

That is why I have said, Gentlemen, that you cannot live for yourselves alone, and that is why I have said that the supreme need of the moment is for men and women with clear vision and understanding of what is going on and with the intellects, character and physique which will fit them to play their part. I do not mean by that you have all got to be politicians. Actual politics play a much smaller part in the building of a nation than is generally supposed. In addition to politics a nation requires commerce and industry and sciences and arts. India wants statesmen, judges, administrators, doctors, nurses, engineers, captains of industry, philosophers and teachers; it wants a healthy, happy, cultivated people with sufficient food and occupation: it wants fine buildings, roads and bridges and railways; it wants paintings and sculpture and music. If these things are needed, it is to Universities like this that we must look to provide the needs. I feel, therefore that in addressing you to-day I am addressing those who are going to supply the needs of India to-morrow, and according to the conception you form of your responsibilities and of your opportunities while you are here, will depend the extent to which India will be well or badly served in the years to come.

I have spoken of the building of the Indian Nation and I want to pursue that metaphor for a moment. It is not

inconsistent with the metaphor of birth, because we speak of building a body as well as of building a house or a temple or a monument. This nation then has to be built and you are both the builders and the material of which it will be composed. The material is of almost infinite variety and that has led people to say that a nation can never be built out of it. That would be true if India had got to become homogeneous before it could have national existence. But homogeneity is neither necessary nor desirable; the character of the various materials, they need only to be welded together so as to serve a common purpose. A body is composed of eyes and nose and mouth and ears and trunk and limbs, they all have their separate purpose in serving the body, but if you were to try and make a body which is all eyes or ears or limbs it would be a lamentable failure as a body. Similarly, in a house there are many materials, slates and bricks and wood and stone,—many features, doors and windows and roof, etc.—all these are different and valuable and necessary for the purpose of the house. So, too, in this Indian nation which you have to build out of your own selves, there are Hindus and Mahomedans and Sikhs and Christians and Buddhists and Jains and Parsis and Jews, there are Brahmins and Namasudras and the whole range of caste between these two, there are hillmen and plains-men, there are Bengalis and Punjabis and Madrasis and a host of others; that they are different does not mean that they are irreconcilable or unserviceable, all that is required is the cement of a common purpose to enable them to coalesce into a nation.

I don't want to talk politics as one who is concerned for your welfare and that of your country, and in that capacity I want to invite you to cultivate an attitude of mind which will make you good builders and good building material and to avoid as far as you can, an attitude of mind that will unfit you for either of those purposes. I hope you will acquit me of any

racial arrogance or prejudice when I tell you that the mental attitude I want you to avoid is the one which I and most of my countrymen have been schooled in from infancy, and the one I am recommending to you is one which should be congenial to Eastern philosophy and which, if practised, would enable the East to teach the West a lesson. What then is this doctrine against which I am warning you? It is the conception of life as a great battlefield in which rival forces are always fighting for mastery. We are taught in the nursery, in school, by the church, by society to regard life as a battle for which we must prepare ourselves by learning to distinguish between right and wrong, between what to fight for and what to fight against. According to this view of life conflict is a law of existence and individuals are organised into contending groups. The world is represented as a struggle between duty and pleasure, health and disease, poverty and wealth, capital and labour, right and wrong, God and the Devil, life and death. The result is that in every human being, as in humanity at large, there is internecine war, waste of energy and retarded progress. The ghastly object-lesson of 1914-1918 is only a reproduction on a world-wide scale of what goes on in every individual soul. And the pity of it is that though all war viewed from without is seen to be wasteful and destructive and evil, viewed from within it has attributes that are glorious and noble. It stimulates energy, calls forth unselfishness, and is often inspired by the highest ideal of the human mind. "Dulce et decorum est pro patria mori"—to die for the right, to vanquish the enemy, to win the victory—idealism can go no further. Yet stripped of its ideal associations what can be more hateful, more mad, more wanton than warfare in any form?

I imagine you all passing out of the doors of the University and being surrounded immediately by the clamour of rival partisans, calling upon you to join their groups and fight for their causes, and I want to suggest to you another conception

of life, another principle of conduct which will save you from the embarrassment of selecting an army in which to enlist. My message to you to-day, is to make the purpose of your lives creative not destructive, to aim at the reconciliation and not the defeat of opinions and movements to which you feel opposed. Make as much use as you can of all the materials which are within your reach. When you encounter some activity which appears to you to be pernicious, instead of saying to yourselves "that must be wrong because it is opposed to what I think right, therefore I will fight it," say rather "there must be some right in that because many others believe in it. I will not rest till I can find some way of reconciling it with my view and making it serve my purpose."

When you see two forces fighting against each other, instead of throwing in your lot with one of them seek rather to unite them both. Imagine a world full of trains or motor cars, all chained together back to back in pairs and being driven in opposite directions. Do not be satisfied to link on to one of these and impel it a little further in the direction in which it is facing but try to turn as many of them as possible in the same direction so that their energy may be used in unison and not in opposition. Take for your guiding principle in life and make it an article of faith, that all seeming opposites are reconcilable, that you can accomplish more as lovers than as haters, that it is greater to create a good than to destroy an evil. If you will do this you will, I am confident, find life both easier and happier and you will add a hundred per cent. to the efficiency with which you can serve both yourselves and your country.

THE HON'BLE THE VICE-CHANCELLOR'S ADDRESS

YOUR EXCELLENCY, LADIES AND GENTLEMEN,

It is now incumbent on me, in accordance with established usage, to review in brief outline the work and activities of the University during the twelve months which have elapsed since it was my privilege to address Convocation last year. By an unusual stroke of good fortune, the ranks of our active members have not been thinned by death during this period, though we have to lament the loss of three of the most notable of our Honorary Fellows, each of them a graduate of this University. Raja Pearymohan Mookerjee, Nawab Serajul Islam and Nawab Sir Syed Shamsul Huda were once familiar figures in these halls, and, in years gone by, were closely associated with the administration of this institution. They distinguished themselves in diverse spheres of life, but their characters had many a striking feature in common. Devotion to duty, sobriety of judgment and honesty of purpose secured for them the genuine respect of all with whom they were brought into contact. Fearless and trenchant critics of men in authority and of unwise measures invented by them, they were still regarded as true friends of the State. In the sphere of education, they never faltered from their adherence to the principle of freedom, expansion and improvement. May their careers serve as beacon lights to the rising generation of our young men.

The belief, I think, is widespread that during the last twelve months the University has been subject to the operation of a silent though persistent process of dissolution, and a complete collapse, imminent and inevitable, has been as keenly apprehended by our friends as eagerly expected by our enemies. By the never-failing grace of Providence, however, we have hitherto escaped what could not but be regarded as disaster by all well-wishers of high education in

these Provinces, and our work has been steadily continued amidst unsettled and perilous circumstances.

During the last sixteen years, we have uniformly recognised the principle that the most fruitful results in the domain of higher studies could be achieved only by the assimilation of what is best in the West with what is best in the East, for the revivification of all that is most vital in our national ideals. It is for this reason that we have successively brought our students into contact with such masterminds as Professor Arthur Schuster, Professor George Thibaut, Dr. Gilbert Thomas Walker, Dr. Andrew Russell Forsyth, Professor Herman Oldenburg, Professor Herman Jacobi, Professor Paul Vinogradoff, Professor Henry Edward Armstrong, Professor Alfred Foucher, Professor Sylvain Levi and others too numerous to name. We consider this one of the most valuable features of our arrangements for the promotion of special studies and research by the rising generation of our scholars, and to me personally it is a matter for peculiar satisfaction that, our efforts in this direction are likely to be materially facilitated, if we can act in close co-operation with the Academy of Culture, the Viswabharati at Santiniketan, which owes its existence to the inspiring influence of our great national poet.

During the last few months, we have had amongst us more than one scholar of international reputation: Professor James Wilford Garner of the University of Illinois, whose name is a household word wherever International Law and Political Science are studied, delivered a course of illuminating lectures on the Development of International Law during the first two decades of this century, as it has emerged out of that wreckage of modern civilisation, the Great World War. Professor Arthur Antony Macdonell of the University of Oxford, whose name is held in honour in every centre of oriental learning, discoursed to our students on Comparative Religion, as the first occupant of the Stephanos Nirmalendu

Ghose Lectureship, founded by our distinguished benefactor Mr. G. C. Ghose in memory of his son. These lectures constituted a new departure in our ideal of the scope of academic activity. In this materialistic age, when Universities are apt to be regarded as workshops for the manufacture of the public servant, the professional man and the skilled mechanic, it cannot be superfluous to impress upon our students that the highest ideal for man lies in love and service to his fellowmen and that whether we turn our eyes to the unfathomed depths of the sea or the boundless regions of space, beyond the things which are seen and temporal are the things that are unseen and eternal. We had also two courses of stimulating lectures by Dr. Stella Kramrisch who opened out to our students a wonderful vista in the domain of Indian Art, its contact with the Art of other civilisations and its true place in the system of Indian *Æsthetics*. In addition to these, we had short courses of lectures by Professor John Mackenzie of the University of Wales on our present outlook in Philosophy, by Professor Millicent Mackenzie also of the same University on recent educational developments, and by Professor Buck of the University of Nebraska on American Universities.

While we have been fortunately able thus to extend a cordial welcome to so many distinguished scholars of such varied types for the benefit of our senior students, we rejoice to think that it has also been found possible to send out some of our most capable University teachers to investigate educational methods abroad and to undertake research in special branches of learning. In this category are included Professor Hemendrakumar Sen, Dr. Sisirkumar Mitra and Mr. Prabodhchandra Bagchi, each of whom has been awarded one of the Travelling Fellowships founded by our eminent benefactor, Sir Rashbehary Ghose. Dr. Sen and Dr. Mitra are well-known specialists in Chemistry and Physics, and we confidently expect that their visit to the West will enhance their

unquestioned fitness to direct higher scientific studies in this University. Mr. Bagchi, who acquired a competent knowledge of Chinese under Mr. Masuda and Mr. Kimura, our University Teachers of that difficult language, has been deputed to accompany Professor Sylvain Levi in his tour through Indo-China and Japan and finally to proceed to the University of Paris for the pursuit of studies indispensable for the proper appreciation of the manifestations of Indian civilisation in ancient times beyond the limits of India proper. Well-wishers of this University will no doubt be delighted to learn that arrangements are in progress for the deputation of three other scholars during the current year.

While we have thus endeavoured to ensure a steady supply of men permeated with the highest traditions of scholarship, current alike in Eastern and Western seats of learning, we have not neglected the needs of what might be erroneously deemed as humbler spheres. For the first time in the history of this University, after hesitation and deliberation for many years on the part of the authorities, we have at last found ourselves in a position to institute the Degree of Bachelor of Commerce, and within a few weeks we shall hold an examination to test the fitness of students trained in the Department of Commerce which is attached to the Krishnath College at Berhampore and is maintained by the liberality of the Maharaja of Cossimbazar. We have also framed new Honours Courses for the Degree of Bachelor of Science, specially designed for students who may subsequently make a choice of technological studies. Instruction in these courses under modern conditions must be necessarily expensive, and we look forward to the best Colleges in this city, singly or jointly, to arrange for the introduction of these groups of fruitful studies. We have, in the sphere of legal studies, assigned an important position to Roman Law and Constitutional Law as necessary pre-requisites for a Degree in that Faculty. The changes I have hitherto

specified have already received governmental sanction and have come into operation. We have recently had occasion, moreover, to examine the regulations for Degrees in Medicine and to effect alterations in them with a view to elevate the standard of instruction and examination. One topic has here created a real difficulty such as sometimes inevitably arises from a conflict between an irresistible demand for expansion and an imperious need for efficiency; in such circumstances, prudence requires a reasonable reconciliation of the opposing ideals. But, of far graver importance than any of the changes mentioned are the proposed new Regulations for the reconstruction of the Matriculation Examination, which are based upon the recommendations of a Conference of Head Masters of Secondary Schools drawn from every part of these Provinces. They are of a far-reaching character, and if ever brought into operation, they are bound to revolutionise our entire system of education.

In these days of political ferment when plans for the reform of an institution leave out of sight the fundamental purposes of its foundation and culminate in devices calculated to concentrate authority in the captors, it may not be unprofitable to dwell for a moment upon one aspect of our activities which concern directly the student population for whose benefit the University and all who administer its affairs have been called into existence. During the past year, the work of our Students Welfare Committee and Students Residence Committee has been carried on amidst rapidly increasing difficulties. The Students Welfare Committee, which commenced its work now three years ago with extremely limited resources in both men and money, has continued its examination of students in the University and in the affiliated Colleges. The successive reports, which have been published and widely circulated, would have forthwith riveted the attention of responsible people in any civilized community, not wholly callous to the physical welfare of its

rising generation. The facts ascertained during the last year have fully confirmed the appalling situation disclosed in previous reports ; there is no longer any room for doubt as to the rapid deterioration and the consequent danger of the ultimate extinction of the cultured manhood of the country. Thousands of students have voluntarily submitted themselves to medical examination, and our records, which have been accurately prepared according to the most modern scientific methods, indicate that two out of every three students require immediate care and attention. Defects of all descriptions, in every part of the human frame, affecting the eyes, heart, pulse, tonsils, lungs, throat, spleen, and liver are matters of the commonest occurrence. What remarkable improvements may be achieved by proper training and supervision under favourable conditions has been conclusively established by the fine presence of the members of the University Training Corps which must have excited the admiration of all well-wishers of the students of the rising generation. Notwithstanding all this, neither the Government as representative of the people, nor the members of the educated public have come forward with material aid to promote the work of the Students Welfare Committee. Yet, inspite of great financial stringency, the University has carried on this laudable enquiry, of inestimable value to the nation, with the assistance of members of the medical profession, who have devotedly worked with unflagging zeal and have accepted what would be considered in every University other than ours as a ridiculously inadequate honorarium. At the same time, the problem of the residence of students, which is closely connected with the question of student welfare, has reached an insoluble stage. The houses available for this purpose are insufficient in point of accommodation, and, in many instances, are unsuitable from the standpoint of sanitation. The rise in the value of land, the increase in the cost of building construction, the severity of competition for such houses as exist, have all

contributed to a phenomenal advance in the rent, to an extent which is found oppressive by the middle class student with a limited purse. Here, again, applications for even a modest measure of additional help from the public funds has proved ineffectual. I cannot conceal my conviction that the problems I have indicated, which affect our students every moment of their lives, stand in need of immediate and sympathetic attention, and will be regarded by all their benefactors as far more urgent than the most ambitious plans for reconstruction of the machinery of the University.

Let me pass on for a moment to that section of our institution which has been created and is maintained for higher teaching and research and may appropriately be regarded as the true University. During the current academic session, which is about to close, the work of our University teachers in every department has been successfully carried on amidst financial difficulties of the gravest character. It is my pleasant duty gratefully to acknowledge that the wholtime University teachers, who cannot look forward to any external source of income, voluntarily kept a substantial portion of their salaries in abeyance, while lecturers who are connected with Colleges or may rely upon other sources of income, have, in many instances, ungrudgingly continued their association with our work without any remuneration. To crown all, Professor Sir Praphullachandra Ray, that veteran founder of the Indian School of Chemistry, who has also made his name illustrious as the guardian angel of suffering humanity, has offered to surrender his entire salary for a term of five years for the special benefit of the department which is proud to acknowledge him as its leader. Self-abnegation of this description is bound to call forth feelings of admiration from all but the most debased minds. I do not overlook that a considerable number of our University teachers has succumbed to the pressure of untoward circumstances and has taken up appointments elsewhere on more attractive terms, in some cases in

institutions in different parts of India, aided or maintained from the public revenues. Nevertheless, it is indisputable that notwithstanding privation, the large majority of our University teachers has tenaciously clung to their work of higher instruction and advancement of research.

There are unmistakable signs of intellectual ferment visible to all but the stone-blind, and I could not conceive of a more persuasive testimony to the rapid success of our efforts for the promotion of higher studies and research than the fact you have all witnessed, namely, that during the last twelve months as many as five candidates have been approved for the Degree of Doctor of Science and four for the Degree of Doctor of Philosophy. These Degrees can be obtained only by original research of unquestionable merit, and when we look at the subjects comprehended within the scope of enquiry undertaken by our investigators, we realise the diversity of the training they have received, the tastes they have developed and the culture they have acquired. Dr. Surendramohan Ganguli has taken a peep into the mysterious regions of hyper spaces ; Dr. Brajendranath Chakrabarti has studied the colours of tempered steel ; Dr. Bidhubhushan Ray has investigated the theory of coronas, glories and irridiscent clouds ; Dr. Nripendranath Sen has successfully tackled many an unsolved problem in the motion of fluids ; Dr. Nalinimohan Bose has attacked problems on the diffraction of light ; Dr. Sahayram Bose has prepared a monograph on the fungi of Bengal ; Dr. Sitanath Pradhan has constructed a chronology of ancient Indian History down to the age of Alexander the Great ; Dr. Upendranath Ghoshal has composed a history of Hindu Political theories from the earliest times to the commencement of the seventeenth century of the Christian era ; and Dr. Narendranath Law has elucidated the growth of ancient Indian polity. Be it remembered that the labours of these distinguished scholars have been appraised by investigators of the first rank, mostly connected in no way with this University ;

in the majority of instances, the Boards of Examiners were composed of men of the highest eminence in their respective subjects in British seats of learning.

What has just been mentioned furnishes only one illustration of the incontestable claim of this University to occupy the foremost position amongst the Universities of the Indian Empire as an organisation for the promotion of higher teaching and original research in many a department of knowledge in Letters as well as in Science. This has been manifest for some time past to all impartial persons interested in the progress of education here and elsewhere. Take at random recent volumes of recognised media for the publication of original research, such as, the *Philosophical Magazine*, the *Astro-physical Journal*, the *Physical Review*, the *Indian Antiquary*, the *Journal of the Asiatic Society*, the *Bulletin of the Mathematical Society*, the *Proceedings of the Indian Association for the Cultivation of Science*, the *Journal of the Chemical Society of London*, the *Journal of the American Chemical Society*, the *American Mathematical Journal*, the *Transactions of the Tohoku Mathematical Society*, the *Transactions of the Faraday Society*, and last but not least, the *Proceedings of the Royal Society of London*, you repeatedly come across contribution after contribution by our University teachers or by our University research students who have utilised in the fullest measure such opportunities as are afforded by an unreformed University. It is of paramount importance to emphasise that this steady output of original work, rapidly increasing in volume and improving in quality, emanates, not from one or two extraordinarily isolated or exceptionally gifted workers blessed with special advantages and facilities, but from a large body of able and devoted scholars, who have received inspiration from less favoured teachers. Their imagination has been fired by a keen desire to wipe out the familiar reproach that graduates of an Indian University are, by their training, if not by their very

constitution, as a rule incapable of participation in the task of extension of the bounds of knowledge.

While on this topic it is indeed refreshing to note that there is no immediate danger that the supply will be exhausted, for there are abundant signs that as the front ranks advance, their places will be taken up by men of the younger generation. This will be patent to all whose minds have not been petrified by green-eyed jealousy and who have generosity left to appreciate the full significance of the persistent increase in the number of well-qualified candidates for the Premchand Roychand Studentships. When these studentships, originally awarded on the result of written examinations, were restricted to candidates who had given evidence of capacity for research, it was feared that suitable competitors might not be forthcoming, in view of the extremely limited facilities for original investigation available at that period. Experience has proved that the apprehension was groundless; on the other hand, Boards of Examiners are now embarrassed by the high quality of the work, submitted in a variety of subjects whose relative value for purposes of comparison cannot be expressed in terms of the same denomination. Only a few weeks ago, the Boards of Examiners found it incumbent upon them to award the studentships to seven distinguished graduates, who had submitted creditable theses on such diverse subjects as Town-planning in Ancient India, History of Indian Alphabets, Indian Psychology of Perception, the Colours of Tarnished Metal Surfaces, Tidal Oscillations, the researches of Martin Freund and the Properties of Cubic Curves.

Distinguished workers of the older generation, whose mental elasticity has not yet been impaired by lapse of time, should not be slow to recognise that a new race of labourers has entered the field, fully qualified to maintain and continue the tradition they have so worthily created. Let me dwell on one instance only by way of illustration. It was my pleasant duty to mention here last year that through the liberality of

Kumar Saratkumar Ray of Dighapatiya, supplemented by a generous grant from Sir John Marshall, Director-General of Archæology, we then hoped to be placed in a position to undertake excavation work in classic Varendra land, in conjunction with the famous Research Society, so ably directed by one of our acutest writers on History, Mr. Akshaykumar Maitra. Notwithstanding all our embarrassments, the scheme has taken shape, and at the present moment the work of excavation is in progress. To me it is a hopeful sign that, in the accomplishment of a task of this nature, veterans like Professor Bhandarkar and Mr. Maitra should be able to enlist the cordial co-operation of three of our University Lecturers, Mr. Banerjee, Mr. Majumdar and Mr. Ray, brilliant young men of promise still in the threshold of their careers. It is only by a constant supply of men and money that historical research may be carried on in this style, so that we may aspire to tread in the footsteps, though at a respectful distance, of the founders of the British School at Athens and the British School at Rome.

My optimism as to the possibilities of the future refuses to desert me, when I consider the solid work which has already been silently accomplished under the most adverse circumstances and in spite of distressing embarrassments. The Journal of the Department of Letters which has now reached its tenth volume and the Journal of the Department of Science which has reached the fifth volume contain original papers by University teachers and students, whose value as contributions to the progress of knowledge has been frankly recognised in many a seat of learning in Europe and America. Within the last twelve months, our University Press has published not a few notable works, such as the Molecular Diffraction of Light by Prof. Raman, the Geometry of Hyper-spaces by Dr. Ganguli, the Prakrita Dhammapada by Dr. Barua and Mr. Mitra, the History of Indian Medicine by Dr. Mookerjee, the English version of the classical commentary

of Medhatithi on the Institutes of Manu by Dr. Jha, the Life and Times of Socrates by Mr. Guha, the Administrative History of the Mahrattas by Dr. Sen, and the Economic Condition of Ancient India by Mr. Samaddar, which, in most instances, have already attracted respectful attention in centres of culture far beyond the limits of India. The work of Professor Cullis on the supremely recondite subject of Matrices and Determinoids and the treatise of Professor Banerjee on the highly controversial topic of Indian Fiscal Policy do not stand in need of more than a bare mention. Add to these the truly monumental work on the History of Indian Logic, ancient, mediæval and modern, by the late lamented Dr. Satischandra Vidyabhushan, which has just been published and cannot fail to be recognised as one of the most important events of the year in the field of oriental scholarship.

I shall not venture to tire your patience with a detailed enumeration of our publications in the department of Indian Vernaculars which has been organised on a scale not hitherto attempted in any other Indian University. The volume of selections from Zend and Old Persian prepared by Prof. Tarapcrewala has already been published. The scheme for a comparative study of Indian Vernaculars continues to make satisfactory progress, and fresh volumes of typical selections from Hindi by Lala Sita Ram and from Uriya by Mr. Majumdar have been brought out, while the typical selections from Assamese and from Gujrathi are still in the Press. A start has been made in the way of publication of carefully edited and annotated ancient texts of our mother tongue with editions of Kabikankan Chandi and Gopichandra. The University Press has, however, failed to keep pace with the publication of the lectures delivered by Dr. Dineschandra Sen as Ramtanu Lahiri Research Fellow, specially of his great work on Mymensingh Ballads which have never before been reduced to writing and still largely exist in the mouths and memories of

the people. They will throw a flood of light on the social, religious and economic history of Bengal, though they are, liable to be scanned by scholars chiefly from the linguistic standpoint as a contribution to the history of the Bengali language in one of the most attractive periods of its development.

The inestimable value of what is thus nothing short of a memorable achievement in unexplored regions of scholarship has long been realised by masterworkers in this domain. I still hear ringing in my ears the exhortation, pregnant with eloquence and wisdom, uttered in this hall thirty-six years ago by one of the most cultured of my predecessors, who, though a foreigner, felt far more genuine appreciation of the transcendent beauties of our vernacular literature than many a latter-day countryman of mine, made insolent by the superficial veneer of the western culture they claim to have acquired. Sir William Wilson Hunter, with the prophetic vision of a seer, saw in his mind's eye graduates of this University who would discover new Americas in the world of Mediæval Bengali literature and stand forth as its interpreter to the western world, with a nobler pride in their labours than in the richest material success or the highest official distinctions which might reward more lucrative careers. I must not, however, detain you longer with an exhaustive description of all the work which has been accomplished in this University during the last twelve months; but I feel it is incumbent on me to emphasise that intellectual achievements of this description, in the most diverse fields of activity, by scholars of the most varied types, working under widely dissimilar conditions, cannot justly be regarded as casual or accidental. The true scope and character of the work, produced by our teachers and students as members of the foremost seat of higher learning in India, are apparently unknown in many quarters, while in others it is often deliberately ignored that we occupy a

unique position as an active, a living centre of research in an everwidening domain of knowledge.

Let me assure you at this stage that this imperfect review of the successful efforts of our workers in the field of academic activities has not been placed before you with a view to create the impression that we have achieved sufficient eminence and that no further progress is needed. Far be it from me and all my colleagues to lend even the vestige of support to such a ruinous theory of self-complacency. On the other hand, we cordially look forward to helpful advice and criticism from enlightened men who realise that the troubles of mankind come from ignorance, that ignorance which consists less in not knowing things than in ignoring the things already known. We have accorded serious consideration towards criticisms of all types to such an extent that we have had to undertake the preparation of as many as ten comprehensive statements in the course of one academic session, not indeed with a hope to revive the traditions of the pamphleteers of the Augustan Age of English literature, but rather to help our critics to appreciate the true position with regard to many a vital point in our activities. Our defects, it may be conceded, are manifold ; but no wonder that this is so, for we all know how adverse have been the circumstances which have affected our endeavours to lay the foundation of a Teaching and Research University. Let unfriendly and prejudiced critics magnify our deficiencies, if they choose, but let them not overlook the good that has been accomplished. I am moved to indulge in these observations because we have no desire to conceal our disappointment at the attitude of critics who regard charity, justice and fairness as lost virtues. We cannot shut our eyes to the lamentable fact that there have been abundant indications in recent times of the existence of what looks like a determined conspiracy to bring this University into disesteem and discredit. A satirist, gifted with an uncommon sense of

humour, recently classified the members of this confederacy as political adventurers, academic impostors and sanctimonious hypocrites. I cannot vouch for the logical accuracy of this classification, much less for its completeness; this at any rate is plain that critics of this type, if they exist, neither ascertain the facts for themselves nor act upon them when they have been investigated by others. They appear to have discovered from the depths of their inner consciousness and without adequate knowledge of academic affairs in other parts of the civilised world, that our activities have been developed on an extravagant scale and that we are actually guilty of the crime of duplication. The truth, on the other hand, is, I earnestly maintain, that this University was the first to organise special facilities for higher instruction and original research. We have passed through the four successive stages of development which so often accompany all new movements in this country. Were not our efforts at first completely ignored? Were not they next mercilessly ridiculed and then vigorously attacked? When victory for our aims and ideals was complete, were they not readily appropriated even by our opponents and that without acknowledgment? In such circumstances, I feel that the wisest of men can by no intellectual subtlety establish the charge of duplication against our institution. The charge of extravagance will be found equally groundless to all who are familiar with the strenuous endeavours which have been made to establish new seats of learning throughout this country as also to widen the sphere of influence of the most renowned Universities in the West. They have set the standard of a University and its functions, which we may cheerfully accept as our ideal. For years past we have unflinchingly maintained the fundamental position that a University can only flourish if it is a seat of learning as well as a school for undergraduates. We must not only have adequate arrangements for the effective instruction of

students by the best known methods, tutorial or otherwise, but we must also provide adequate arrangements for advanced teaching and research. The teachers of the University must be men of learning; they will no doubt absorb and utilise the new material which constantly becomes available throughout the field of knowledge; they must at the same time, by steady research, themselves contribute in the fullest measure to the increase and supply of such material. Within our limited resources we claim to have made provision for research and investigation without which higher teaching itself must inevitably lose both solidity and freshness and must become fatally impoverished in all its branches. If the Universities of Oxford and Cambridge are deemed not yet to have done enough in the way of provision for advanced teaching and research, would it not be an error of the first order to assume that our arrangements are sufficient to meet the rapidly growing needs of the community? If it is apprehended that without further provision Oxford and Cambridge are likely to find their position as centres of intellectual life seriously imperilled before long, is not there grave danger to our future progress as a nation, should our growth be atrophied at what is but the commencement of our career?

The view I have just indicated receives weighty support from the opinion expressed in a valuable report on the conditions of Indian student life in the United Kingdom, drawn up by a Committee over whose deliberations Your Excellency presided. The Commissioners boldly outlined the policy that as India had been set on the road to self-government and autonomy, her sons and daughters should obviously be able to receive their education within her own borders. No Government in India, whatever its constitution, should be satisfied until the Universities of the country are staffed with the teachers and equipped with the material, necessary to ensure the best education which any Indian could require. When that has been accomplished, no

Indian will be under the necessity, which now exists, to seek his education abroad. Here in Calcutta we have for years past striven resolutely for the realisation of this ideal. The obstacles and difficulties have been numerous and powerful. We confidently claim reconstruction and development on the basis of a sound and generous educational policy, not destruction or curtailment according to the desire of administrators; for it must not be forgotten that we have been first in the field, we have achieved a large measure of success, we have set the example to others, and though we have found imitators, ours is still the one University in India whose name is familiar in western seats of learning as an institution devoted to teaching and research. We do not, while we maintain this, ignore the often undeserved cavil at our standards. Notwithstanding the defects of our methods and the deficiencies of our implements, our graduates and undergraduates have distinguished themselves in every rank of the public services and the learned professions where they have irresistibly penetrated in ever-increasing numbers. Finally, the significance of the patent fact cannot be overlooked that it has now become well-nigh impracticable to retain in our employ our University teachers, as they are constantly exposed to the temptation of higher emoluments offered by the authorities of reformed or newly constituted Universities, who have discovered that, after all, men imbued with our traditions may also help them in the realisation of their new ideals. We feel that however inconvenient it may be to have our ranks depleted in this fashion by our wealthier and more fortunate compeers, it is by no means a matter for legitimate regret that we are thus in a position imperceptibly to permeate new institutions with our influence and our traditions.

Let me pass on now to the burning topic of the hour, the problem of reconstruction of this University. You will not expect me to embark upon an analysis of all the

prophylactics which have been manufactured as sovereign remedies for the radical cure of our ailments. What has stirred us most is the confidence and readiness displayed by the physicians who have offered us the benefit of their remedial restoratives. We cannot overlook, however, that the magnitude and complexity of the task so impressed the Government of India that more than five years ago they were led to appoint a Commission to enquire into the conditions and prospects of this University and to frame a constructive policy in relation thereto. The members of the Commission were chosen with anxious care, and the majority consisted of four distinguished educationists of experience who had taken a prominent part in the administration and reconstruction of four different British Universities. The Commissioners visited educational institutions throughout India and received an enormous mass of evidence, oral and documentary, representing all shades of opinion in this country. They next framed their elaborate report and supported their recommendations by detailed references to the evidence they had received as also by an exposition of the reasons which carried weight with them. The plan outlined by the Commission has already been adopted in the reconstruction of other Indian Universities and in the establishment of new Universities. Bold, indeed, must be the reformers who, whatever their status and attainments, determine to set aside the recommendations of the Commission in respect of the very University with reference to whose special needs they reported. It is clearly incumbent upon such reformers to submit to the bar of public opinion a full and reasoned statement in justification of the action they advocate. To take an illustration, we have not yet heard of a vestige of a reason for a departure from the fundamental proposal of the Commission that the administration of a large University such as ours requires for its most effective conduct two bodies of men which should have largely different functions and for the

most part a different personnel. They must at the same time be, however, bound to co-operation for the welfare of the University, by regularly appointed and trustworthy means of understanding each other's views and necessities, and by a system of checks that will operate in guarded ways to make each responsible for its initiative to the other. One arm of the University should thus be chiefly responsible for what may be called its material affairs; the other arm, equally strong, self-respecting and independent within its appropriate sphere, must be wielded for the accomplishment of the academic functions. The Court of the University should be so constituted as to represent every important element in the public opinion of the areas specially served by the University and every kind of expert judgment whose criticisms on the University policy would be of perennial value. This supreme body will be vested with extensive legislative and financial functions in the administration of the University. Such a body should be so constituted as to consist largely of elected members so as to satisfy the legitimate demands of the democratic principle. On the other hand, the duty of the Academic Council to be introduced into the structure of the University would be to direct and review all the academic work and to be responsible for the standards of instruction and examination. The connecting link between the Court and the Academic Council will be furnished by an Executive Council and a Committee of Reference whose powers and duties need not be described here. It would be lamentable if a plan of this character, carefully worked out by a special body of experts, were to be discarded in favour of an unknown type of constitution. Such a course is full of grave dangers and may aggravate what the Commissioners described as some of the greatest defects of the existing system, which was forced on the country by the Indian Universities Act of 1904 notwithstanding the emphatic and unanimous protest of the educated public. Let us not repeat,

much less accentuate, the errors of the enthusiastic reformers of the generation now about to pass away.

We cannot further conceal our anxiety that schemes of reform should be matured without full enquiry into their financial aspect and apparently regardless of possible financial arrangements. It is a truism that education of all grades has hitherto suffered in this country by reason of inadequate financial assistance from the State. Let us not forget that education is the one subject for which no people has ever yet paid too much. The more they pay, the richer they become, for nothing is so costly as ignorance, nothing is so cheap as knowledge. Explore the history of civilisation, ancient and modern, you will find that the people who provided the greatest educational opportunities were always the most wealthy, the most respected, the most secure in the enjoyment of every right of person and property. This truth will be a hundredfold more manifest in the future than it has ever been in the past, as the struggle for existence grows keener and keener, and the very right arm of all future national power comes to rest in the education of the people. Yet, in these strenuous times, when Governments and Institutions of all descriptions are beset with financial peril, notwithstanding unlimited powers of taxation which have been exercised to the utmost limit, we are reproached as bankrupt, because we have exhausted our resources in the fullest measure for the spread of high education and advancement of research. Those who admonish us forget that education is a necessary preparation for the discharge of civic functions in a progressive age and that the indifference or hostility to the spread of education is liable to be attributed to the fear that knowledge and intelligence might create a wish for freedom.

Contrast what has happened quite recently in the British Isles when all their Universities, even such ancient and wealthy seats of learning as Oxford and Cambridge, were

threatened with imminent financial disaster. The British Parliament came forward with an interim grant of £30,000 a year to each of these two Universities for general purposes, and a Royal Commission was appointed to report on the position of Oxford and Cambridge, their special value to the nation and the dangers that must inevitably arise from want of funds. The Commission consisted, not of politicians or amateurs who clamoured to destroy the autonomy and liberty of the institutions, but of understanding people, who were University men themselves, who had attained eminence in many a department of Letters and Science, who were aware of University sentiment and tradition, who were prepared to respect them and were even concerned to preserve them. The Report of this Royal Commission which was based upon a large body of evidence is one of the most valuable documents in recent educational literature. We may affirm without hesitation that the Publicity Officer who will arrange for its distribution throughout the length and breadth of the country in its original form as also in vernacular version, will have justified his existence, if not earned the gratitude of the community. Meanwhile, we earnestly commend the report to all reformers who are sincerely anxious to embark upon so perilous a venture as the reconstruction of an institution which is a precious part of our intellectual and moral heritage as a nation. Let them imbibe that breadth of vision and freedom of spirit which characterised the members of the Royal Commission as is abundantly evidenced by the nature of their recommendations. Far-sighted as they were, the Commissioners did not decry the activities of the Universities; they did not advocate curtailments, on the other hand, they earnestly pleaded for expansion. They recommended the grant of public money on an extensive scale—one hundred and ten thousand pounds a year to each University—for such purposes as proper salaries and pensions for University teachers, the adequate maintenance of University libraries and

museums, the endowment of research and advanced teaching, the increase in the number of Professors, Readers and Lecturers, the establishment of additional research studentships for young graduates, and the maintenance of laboratories and departmental libraries as an integral part of the apparatus of teaching and research. At the same time, the Commissioners boldly proclaimed that if there were any danger that grants of public money would lead to State interference with opinion and tendency in the Universities, it would be the less of the two evils that they should decline in efficiency rather than lose their independence in order to secure adequate means. They resolutely rejected the proposal for the presence of outside representatives on the University Council whom they characterised as occasional disturbers of policy and originators of inconsistencies. They were equally firm in their condemnation of the proposal to include in the Council representatives specially nominated by the Government. They emphasised that the addition of such nominated representatives would assuredly be not in the interests either of the Universities or of the Government and that it was most undesirable that the autonomy of the Universities should be limited by continuous administrative pressure from without. It is refreshing to find that even on the Board of Finance the Commissioners did not consider it right to provide for direct representation either of the Government or of Parliament, and only recommended the inclusion of two additional members, who might or might not be members of the University, to be nominated by the University Council to represent Finance generally. I have been moved to press this point home with perfect candour in order to controvert what is assumed even by cultured people as a universal truth that with Government money must go Government control. That, I maintain, is a radically wrong ideal. As the Royal Commission pointed out, incalculable are the dangers due to centralisation of higher education under Government influence, and the

right progress of University education can only be secured if the authorities of the University themselves remain responsible for its conduct. The University should, on the one hand, be treated as the trustees of a great national concern who are able to appreciate their duties and responsibilities. The Government, on the other hand, should realise the paramount need of a great and progressive University for the people and the duty which it owes to the growth of such an autonomous institution.

The opinion I have ventured to place before you as to the paramount need for autonomy in a University is the result of experience of University administration for a long series of years and has been publicly set forth from time to time ever since the stormy days of the debates over the Indian Universities Bill of 1904 in the Legislative Council of the Governor-General. I find myself in full agreement with men of the highest repute and ripest judgment in academic circles, when I maintain that the University must be free from external control over range of subjects of study and methods of teaching and research. We have to keep it equally free from trammels in other directions—political fetters from the State, ecclesiastical fetters from religious corporations, civic fetters from the community and pedantic fetters from what may be called the corporate repressive action of the University itself. The University must have the fullest independence and the amplest powers in working out its intellectual salvation. There need be no anxiety as to the future of the University, if a constitution is wisely planned on these principles, and the exercise of power is entrusted to academic bodies composed of qualified persons—not so large in size as to lose in efficiency, yet large enough to prevent degeneration into intellectual cliques; neither eternally unchangeable so as to resist all progress, nor so rapidly changing as to destroy continuity, yet varying sufficiently from time to time to prevent the dominance of

personal policies; and, finally, representative enough to be in touch alike with the experience of the past, the needs of the present and the aspirations of the future. The strength of our convictions is not unnaturally intensified when they are found to harmonise with the deliberate judgment even of accomplished administrators who have been called upon to occupy exalted offices under the crown. We find, for instance, that Sir Harcourt Butler, in his capacity as Chancellor of the University of Allahabad and later on as Chancellor of the University of Rangoon, expressed with perfect candour his apprehension of the tendency to interfere with the freedom and initiative of the University from outside. He emphasised the necessity for freedom of the Universities on the authority of the great Commission on the Universities of Oxford and Cambridge, and unreservedly associated himself with the warning pronounced by that distinguished body against Government interference, which was equally applicable to external interference in this country. In the same way, Sir Reginald Craddock was emphatic in his disapprobation of any invasion by the State of the independence of the University. In his capacity as Chancellor of the University of Rangoon, he observed that the Minister and the Legislative Council might endeavour, though such action would be quite unconstitutional, to make the grant of supplies conditional on the University, surrendering its principles to conform to some other educational theories of the Minister or the Legislative Council. Any such pressure, if it ever should be brought, would have to be stoutly resisted by the University itself, as indeed by all citizens who prefer the genuine to the sham, and are not to be imposed upon by fallacious ideals of national welfare. A University so enchained, he did not hesitate to assert, would be a body without a soul.

I cannot but deem it a singular coincidence that similar sentiments should have animated the leaders of thought in far distant lands in relation to their own Universities. I can

never forget the eloquent words employed by one of the noblest sons of Scotland, a Scot among Scots, while he described the probable dangers incidental to an endeavour, even if made from the best of intentions, to bring a Government and a University into the closest possible connection and co-operation.

The Earl of Rosebery, in the memorable address which he delivered as Chancellor of the University of Glasgow, described the situation in terms of unsurpassed vividness. "We do not take much or even ask much from the State. But the State invites us every day to lean upon it. I seem to hear the wheedling and alluring whisper—'Sound you may be, we bid you be a cripple. Do you see? Be blind. Do you hear? Be deaf. Do you walk? Be not so venturesome. Here is a crutch for one arm; when you get accustomed to it, you will soon want another—the sooner the better.' The strongest man, if encouraged, may soon accustom himself to the methods of an invalid; he may train himself to totter or to be fed with a spoon. The ancient sculptors represent Hercules leaning on his club; our modern Hercules would have his club elongated and duplicated and resting under his arms. The lesson of our teaching was—Level up. The cry of modern civilisation is—Level down; let the Government have a finger in every pie, probing, popping and disturbing."

If opinions of this character could be deliberately maintained, in the very home of freedom, by one who had occupied the highest place, attainable in the British Empire, there is no reason for surprise that we in this land should feel timid of the bearers of gifts from the public treasury. No arguments are needed to convince you, who are familiar with our travails during the last twelve months, that such a situation is full of untold possibilities of mutual suspicion and resentment, surrounded by a thick atmosphere of doubts difficult to dispel. The custodians of the public funds may not have the fullest confidence in the worldly wisdom of

those entrusted with the management of the University, and they may seek as, indeed, they did in our case, to annex unacceptable conditions; these, even when wisely abandoned, cannot but leave traces of an attempt to interfere with that limited autonomy which the University now enjoys. Conditions of this description, whenever imposed, in whatever form or shape, must be stoutly resisted by a University, anxious to realise that full measure of autonomy which, when attained, would be its priceless possession.

The application of these principles to present-day problems is so obvious that but for a recent event which must be fresh in the minds of all the members of this assembly, I would not have felt myself called upon to dwell on the subject further. It would however be idle for me to ignore the announcement made by His Excellency the Governor of Bengal before the Legislative Council that his Government was determined to press on with its projected legislation for what is called the reform of the University at the earliest possible opportunity. His Excellency further intimated with sufficient clearness that the plans of the Government had not up to this stage commended themselves to the members of the University. It may be explained here that the Government of Bengal had not responded to the request of the Senate that the proposed legislative measures might be communicated to them, and I do not feel myself free at present to discuss their provisions, as they were forwarded by His Excellency in his capacity as Chancellor for the ascertainment of the views of our Members, with an injunction that the contents might be treated as confidential. I earnestly hope that in view of the acknowledged divergence of opinion between the Government and the University, on what I consider as root questions of principle and policy, the authorities will not hesitate to make accessible to the public of Bengal and Assam all the documents and correspondence on the subject, so as to lay bare the full development of the scheme

in all the successive stages. Thus and thus alone can the people, who will be most seriously affected by the results of legislation, form an independent judgment as to the soundness or otherwise of the position adopted respectively by the Senate and the Government. No one, however, I take it, will venture to maintain that the Senate should not have recorded their opinion, with the utmost frankness and sincerity, when they came to the conclusion, after protracted deliberation and anxious examination, that the intended measures were detrimental to the spread and development of education among our people on the right lines. We have never made secret of our deep-rooted conviction that the best interests of the nation imperiously demand an autonomous University, disentangled from the meshes of a political organisation of a new type, which has not yet had time to establish a regular tradition and whose future growth and possibilities cannot be predicted with certainty by the wisest of prophets. Surely, it can not be for the welfare of an educational institution of the highest grade that it should be liable to be blown about by every wind of fashionable dogma in political circles, or that its principles and policies should be dependent upon every rise or fall in the political barometer. We stand unreservedly by the doctrine that if education is to be our policy as a nation, it must not be our politics; freedom is its very life-blood, the condition of its growth, the secret of its success. We do not hesitate to avow that we, as members of a University, are naturally distrustful of external control, and we are consequently pleased when we are assured that the authorities have no intention to place the University under the control of the Government. At the same time, this may be borne in mind that the members of the Senate have, in the expression of their views, been guided by the elementary principle that under normal conditions men may be presumed to intend the probable consequences of the course of action they pursue or

the plans they devise. We as practical men are, however, concerned, not so much with the philosophy of motives and intentions, as with probable effects and consequences, and that will be the touchstone which we shall apply to test the character of such measures as may hereafter be brought forward for the reconstruction of this University.

Far be it from me to bring this address of mine to a close on a note of gloom and despair. I do not forget that we have passed through anxious times and that we are still in the midst of what is likely to prove an era of the greatest crisis in the history of this institution. Supremely gifted must be that friend of the University who can see gladsome light through darkness visible, and predict with confidence the result of this clash and conflict of ideals. But when all is said and done, there stands forth unshaken the conviction that our insistent claim for the freedom of the University is a fight for a righteous cause, a fight for the most sacred and impalpable of national privileges. We have this consolation that when we look at the history of the growth and development of seats of learning in the West, the land of Liberty, we find that the cause of freedom and progress has invariably triumphed in the end. We feel consequently encouraged in our tenacious adherence to our ideal, in the belief that determined fight for the Truth is the noblest sport the world affords. Plans for reconstruction, if they are calculated to secure the realisation of our ideal, will meet with an enthusiastic welcome; if they are destructive of our cherished aim, they are bound to provoke strenuous opposition. It is superfluous for me to emphasise that what is at stake in the reconstitution of the University, is the education of all our people within our jurisdiction, and nothing can be more unwise than to force so momentous a measure without full opportunity afforded to them to express their considered opinion, when they have been awakened to a knowledge and care of their own interests. It is a truism

to assert that a democratic Government rests on the people and not on the few, on free public opinion and not on authority. There may be those who may scoff at the suggestion that the opinion of the whole is to be preferred to the judgment of the enlightened few. But who will seriously dispute, in these days of reformed constitution, that while individuals are of limited sagacity, the common mind is infinite in its experience? Truth is not to be ascertained by the impulse of an individual; it emerges above the strifes of parties and the conflicts of sects. It acknowledges as its only faithful interpreter the dictates of reason proclaimed by the general voice of mankind. He is the truest friend of the Government, who urges it to proceed with caution and circumspection and with sole regard to the good of the people whose welfare should be its supreme care. For, have we not witnessed that legislative measures, triumphantly placed on the Statute Book, notwithstanding the deliberate opposition of the people, have been ruthlessly swept away into the limbo of oblivion during the very lifetime of their distinguished framers?

Let it be remembered that there is some subtle salt or secret that keeps Universities alive, that makes them indifferent to fortune or time. No human institution is so permanent as a University. Dynasties may come and go, political parties may rise and fall, the influences of men may change, but the Universities go on for ever as seats of trust and power, as free fountains of living waters and as undefiled altars of inviolate Truth. Have not Oxford and Cambridge outlasted changes of party and of policy? Have not Paris and Berlin valiantly withstood revolutions that have transformed the facts of their nations, and do they not still exist, stronger than ever before? Have not Harvard, Yale, Princeton and Columbia outlasted illustrious Presidents of the American Republic? Have not Benares and Navadwip survived aggressive onslaughts of foreign invasions and

devastating floods of foreign culture and do they not still stand forth pre-eminent as monuments of Indian scholarship and civilisation? Generations of men have lived and died, but Universities have gone on their way, and well-founded they will go on for ever, for no human activity is so permanent as their influence for the betterment of human society and the good of mankind.

Fellow Graduates, you speak of this University as your *Alma Mater*. Do you always realise the nobility of this commonplace expression? What a singular endearment it voices—our fostering mother—what fine relation is that for a great institution of learning to bear to all those who throughout the years have learned wisdom at her feet and have gone out into the world, sustained by her strength and inspired by her lofty example. Those amongst you who have just been admitted to your degrees, will now enter into the great arena of the world, into the thick of the smoke and dust of its conflict, into the toil and moil of its labours, into the stress and storm of its passions, into the fierce crucible of eternal forces—the mighty touchstone of the Almighty for His creatures by which He puts them to the test. There you will walk into the shadow sometimes, but if you are worthy, just as often in the light. There you will feel the sting of defeat sometimes, but if you are strong, just as often the elation of victory. There you will see with unclouded eyes the weakness, the depravity, the imperfections of human kind, all the naked wretchedness which under the wise decree of Providence is a necessary part of human lot; but oftener, if you are true, will you look upon, in all their splendid proportion, the charity, the kindness and the goodness in human kind—those unconquerable virtues which redeem it, preserve the balance of human happiness and make of human life a broad and stately highway, marked by the milestones of exalted action and reaching into the throne of Heaven. But in whatever sphere

your lot may be cast, whatever your hopes and fears, turn back to your *Alma Mater* with filial piety and attachment. Councils will come and go; Ministries will blossom and perish; parties will develop and disappear or change their nature and survive. But your University, my University, will live on for ever, if her children by thousands and ten thousands stand by her with steadfast loyalty and devotion, alike in her days of triumph and affliction. Unalterable is my faith as to her bright future, because I feel she must be a national organisation, self-reliant though bound in service to the nation, adapting herself to the manifold and varying wants of the community, from generation to generation. I call upon you, Fellow Graduates, to join with me, in the words of the warrior poet, in a solemn pledge of eternal devotion to the Spirit of our Motherland, the protecting divinity of our *Alma Mater*.

স্বদেশ আমার ! তোমার সেবায় এ ব্রত লইনু আজি—
 পূজিতে তোমারে আনিব খুঁজিয়া ধরণীর ধনরাজি ।
 তুমি যদি চাও প্রাণপ্রিয়ধন—দ্বিধা না জাগিবে মনে
 হ্রদাব না কথা, প্রফুল্লবদনে এনে দেব ও চরণে ।
 আমার প্রাণের প্রীতি হবে দেবি ! তব পূজা-উপচার
 অবাধে সকলি সঁপিয়া তোমায়, লইব সেবার ভার ।

“I vow to thee, my country—

all earthly things above—

Entire and whole and perfect,

the service of my love—

The love that asks no question ;

the love that stands the test,

That lays upon the altar

the dearest and the best :

The love that never falters,

the love that pays the price,

The love that makes undaunted

the final sacrifice.”

Two remarkable addresses by Sir Reginald Craddock.

MR. VICE-CHANCELLOR, LADIES AND GENTLEMEN,

My first and pleasing duty to-day is to make fitting reference to the two gentlemen upon whom the degrees of the Doctor of Letters and Doctor of Science *honoris causa* have respectively been conferred in recognition of their eminent services to education in Burma.

To Dr. Mark Hunter, Director of Public Instruction in this province, who has also thrice acted as Pro-Vice-Chancellor, before all others is credit due for the timely institution of this University, and for the sound foundation upon which it is laid. For so long as the University continues his name should be held in honour and grateful recollection. (Applause.)

Dr. Matthew Hunter is not only eminent in Science, but has for many years been the Principal of the College, now known as University College, of which indeed since the change in its designation and status he has been the first Principal. The students past and present of this valuable institution owe him gratitude in no small degree, and I doubt not that his name will continue to be held by them in great respect and affectionate regard to the end of their lives. (Applause.)

Both these gentlemen will before long be leaving Rangoon and Burma, but the work that they have done will leave after them, and it is most right and proper that the University which owes them so much should confer upon them the highest degrees *honoris causa* which are in its power to bestow.

Mr. Vice-Chancellor, I should also like to take this, the first opportunity, of publicly congratulating you upon the honour conferred upon you by His Majesty the King-Emperor since we last met in this place. (Applause.)

Speech delivered by the Hon'ble Sir Reginald Henry Craddock, K.C.S.I., I.J.S., First Chancellor of the University of Rangoon at the Convocation of the University held at the Jubilee Hall, Rangoon, on Friday, 1st December, 1922.

Last year, ladies and gentlemen, was the first Convocation of our University, and I discoursed to you of the cultural aspects of University life. I quoted eminent authorities, old and new, who had laid down in felicitous language the great principles which should govern a seat of learning, and guide its *alumni*. Of the formation of character, not only in the lecture room, but in the hostel and in the playing fields, of the lessons to be learned not only from the Professor, the tutor and the lecturer but by each undergraduate from the society of his fellows, of the search for truth, and the discrimination of what is true from what is false or only half-true,—of all these I discoursed, quoting not merely the observations of my own official experience but the deliberate judgment of many great thinkers who had devoted their minds to the problems of education. I trust that the truths and principles which these great men enunciated will never be forgotten, either by teacher or by learner, here and throughout their lives. But to-day I will rather dwell upon other topics. If our University were to concentrate all its energies upon literary culture and pure science, it would still be incomplete; learning might tend towards pedantry and the practical side of life be overshadowed by the academic. Cultural courses are the starting points of all University activities and it is from them that the University tone and atmosphere proceed, but a modern University which does not make suitable provision for higher vocational studies, and for training for the higher professions, is an incomplete and one-sided University. The ambitions of all must not be confined to a literary field or to a few cognate careers. We cannot all be Magistrates, and revenue officers, or all follow the profession of the law. If you try to overcrowd these walks in life, honourable though they are, there may be prizes for a few but disappointments for many. Burma wants higher vocational training for her young men, and it is the University that must give it to them. Take the great departments of Government other than the

Civil Services proper, the Medical, the Forests, the Public Works. Whence do we get the men for the higher ranks? From Europe and from India; and Burma herself has lagged behind. Why is this? There are two reasons. First, the want of higher training institutions within the province itself, and secondly, the disinclination of young Burma for what is called in colloquial language a "job of work." The first want the University will have to supply, the second deficiency you must remedy yourselves.

I had always hoped that a Forest College, a Medical College and an Engineering College would form integral parts of our University in Rangoon, but I confess that I regarded these desirable aims as somewhat distant, and it is with the greatest satisfaction that I am able to say that the obstacles in the way of this progress are proving far less formidable than I had anticipated. The authorities of the University have found most valuable allies in the Heads of these great Departments who have shown marked enthusiasm for securing that the Services which are under their control shall be manned by a far greater proportion of Burmese students than has hitherto been found possible. Through the collaboration of the chief officers of the Government Services concerned, the Indian Medical Service, the Indian Service of Engineers, and the Indian Forest Service, with non-official experts, and the University authorities, and with the ready co-operation and support of other leading officers in those Services, Boards of Studies have been constituted, courses and examinations have been arranged or are in process of arrangement, and provision for staff and temporary buildings will be made before long. The needs of Forestry, Engineering, Medicine, and I may add, the Fine Arts, will be provided for in the plans for the permanent University buildings, the drawing of which will be on view on the occasion of the laying of the Foundation Stone to-morrow. The proposal to include the Fine Arts as a branch of the University's activities has its source in the Burma Art Club,

and it is probable that this will be brought into the University scheme as a department of University College. This subject has been examined by a special Committee appointed by the Senate. Their report is of great interest and shows that in Burma there is a great need for the institution of a University Arts School. The Committee enlarge upon the need for better art training in Normal schools to provide a supply of competent art teachers in the province. They also enlarge upon the growing need for Burmese architects trained in Burma. They look forward to the addition to the school of the Fine Arts organised by the University, of workshops for the development of the indigenous arts of the province. They go on to say "These older Burmese arts, deprived of royal patronage and exposed to competition with the world market, machine-made goods and all the dangers of commercialism, are rapidly disappearing or becoming degraded. Yet in them lies the artistic traditions of the race, reaching back for more than a thousand years. It is desirable to introduce new life and vigour into these traditions, but it is important not to break them."

I will not now go into further details of the Committee's scheme, but will only say that I am sure that it will receive sympathetic consideration both by the University and by the Local Government. There is good reason to believe that in the Fine Arts, with right training and guidance the Burmans may attain special distinction. It is most encouraging to hear of the high promise shown by the two Burman students, members of the Art Club, who are now Government Art scholars in England. While the older Universities have faculties of medicine and engineering, by the inclusion of Forestry and the Fine Arts in their regular scheme of studies, the University of Rangoon will make a new departure. And, if we look to the great importance of forests in this country and to the special artistic tastes to be found in the people, it is a departure for which there is the most ample justification. The early realization of these schemes, earlier than was ever

expected when the University was established two years ago, will confer immense benefits upon the youth of Burma. Hitherto aspirants for higher training in these various faculties have had to take themselves either to Europe or America, or to institutions where such training is imparted in India proper. It will still be possible for a few whose means permit, or whose talents are specially marked, to seek higher studies in the West, but this is possible only for a few; for the many it is essential that training facilities should be available within their own country. There is no attraction in Indian institutions for the Burmese student, the demand for admission into these institutions among Indians proper is ever on the increase and we have already received a warning from some of these to which students from Burma had hitherto resorted that there will very soon be no room for applicants from Burma. The University is doing what it can, and as rapidly as it can, to supply these deficiencies. I feel sure that their activities will meet with unanimous approval in Burma and I hope that they will also attract the liberality of private benefactors.

I now come to the second deficiency I mentioned above, the disinclination of the youth of Burma to do a "job of work." I do not wish my audience to misunderstand me. I am far from saying that there are no hard-workers among Burmans. Our Provincial and Subordinate Services give evidence to the contrary. What I want to emphasise is the disinclination to adopt the more arduous professions, the professions which involve exposure, the professions which involve hardship, the professions which involve isolation in distant places; the preference for occupations which carry with them special dignity and a more or less sedentary life over professions which necessitate hard travel in the forest or in the field. It is this disinclination for arduous work of which the Burmese must shake themselves free if they are to hold their own in competition with other races. It is the races with most perseverance and endurance that make their mark

most in the world. The races that, prefer—again to use a colloquialism—“a soft job” are the races which remain soft.

And here I would specially say a few words regarding the necessity for Burmans, old or young—but my remarks are perhaps specially addressed to the young—to avail themselves to the full of every opportunity that offers.

I ask you, students, whether you do not wish to see your beloved country rising in status among the nations of the world. If you do, do not neglect your opportunities, do not be too proud to follow your guides. To me it has always seemed as if the goal of self-government in Burma—to use the language of imagery—was like a lofty and distant peak illuminated by the rays of the rising sun. Between us here on the plains below and that peak there are foothills and intermediate ranges which have to be surmounted before the summit of that peak can be reached, and a great deal of the intermediate and rugged, country is shrouded in mist. Those who are now guiding the destinies of Burma are anxious and willing to guide and lead you on your way up this rough and difficult ascent. Your national aspirations to reach that summit are also natural aspirations, but you will want help by those who know more about mountain climbing than you do, and can better appreciate the difficulties of the long journey.—Do not reject their help any more than you have rejected it in the studies by means of which you have passed through your University career.

You, students, who are just about to enter upon your several walks in life, must be well aware that the ascent of the foothills is now about to begin and that when you have climbed them, you will be some stages further on your journey and in a better position to judge from there the lines of your onward route. There are some, a good many perhaps, who urge you to reject the proffered help of these guides, and to sulk and skulk in the Terai below in the expectation that without any effort on your part, save a surly refusal to grasp the

proffered hand you will be by some magic transported from this Terai to the top of that far off summit to which you all aspire. Which will you follow? Those who help or those who hinder? The positive or the negative? So far, students, you have taken the hand that offers. Continue in that course, but if your days here have not been ill-spent, you will know that as time goes on, and as you gain wisdom and experience you will need to rely less and less upon your guides and more and more upon yourselves. As in your school and University career you have passed from dependent childhood to more independent adolescence, so in your career through life and in seeking the uplift to your country you must go through all those before stages you can arrive at complete maturity.

You, students, upon whom University degrees have just been conferred, I exhort you to conduct yourselves suitably unto the positions to which by the degrees conferred upon you, you have attained. See to it that the lessons that you have learned here remain with you in your after lives, that the promises that you have made to-day are not vain promises. If you seek after ease, you will most likely lose it. If you seek after hard work and the performance of duty you will gain ease of mind which is worth much more than the mere physical ease of luxury and idleness. I like also to address to you a few words about your responsibilities. It is probable that a good many of you will find your way into Government Service. Many of you have no doubt heard or read of the prevalence of corruption in the Government Services. I know what I am saying when I state that higher education has been the greatest foe to corruption in the public service. But whether you are in the public service or outside it you will have learned lessons here if you have properly heeded them, which will keep you from the taint of conduct which besmirches the character of him who takes and corrupts the morals of the society in which he lives, thereby retarding the course

of national progress. There will be temptations but these must be stoutly resisted, each man remembering that whatever he may see around him, it is for him to set the example by faithfully adhering to the high standards which he has learned at this University, and which are both expressed and implied in the promises given to-day.

And now, ladies and gentlemen, there are other topics upon which I might have addressed you, but in which I will reserve my remarks for to-morrow's ceremony.

This will be the last Convocation during my Chancellorship of this University. Before long you will have as your new Chancellor, the first Governor of Burma under the reformed constitution. In Sir Harcourt Butler you will possess a Chancellor who has founded, or assisted in the founding of, more Universities than any man in India, and who has made University administration his special study. And there is nothing that is more satisfactory to me than to know that the principles upon which this University has been constituted are identical with the principles which he has so eloquently enunciated in recent University addresses.

Ladies and gentlemen, I shall always be proud to have been the first Chancellor of the Rangoon University. I have witnessed its birth and its early struggles, and I leave it with great regret, but in the confident belief that it is now firmly established as a University which is going to hold its own with any of the Universities in India, whether older or younger. I shall, in my retirement, peruse reports of its progress with the greatest interest, and I believe that even those who scoffed at its inception will come to regard it not only with pride, but with national pride, as it grows from strength to strength (Loud applause).

II

MR. VICE-CHANCELLOR, LADIES AND GENTLEMEN,

If some complete stranger were suddenly to hover just a little above us in the sky without any knowledge of the locality, he would I think imagine that we were a company of persons apparently engaged in some form of religious ceremony to establish a pioneer colony in the middle of a primeval forest, though dressed perhaps in costumes which were singularly ill-adapted to the work of such pioneers, and I think that he would require several guesses before he arrived at a correct conclusion. Nevertheless, his first guess would be much nearer the truth than one might at first suppose.

The ceremonial of laying a foundation stone for an institution of such interest and importance is not far from being a *quasi*-religious one, for there is no one amongst this company, whatever his race or creed, who would not wish to invoke a divine blessing upon this great undertaking. And if, as we all pray, the buildings of which I have just laid the foundation stone are duly erected, and we accomplish the great objects that we have in mind, they will throw the effulgence of their rays over dark places where the light of the sun of knowledge has not yet fully penetrated, and where there are still many forests of ignorance requiring clearance.

Some of you may have seen, others may presently see, the interesting and beautiful drawings which Mr. Foster has prepared. These plans will have to be worked out in great detail and thoroughly examined. The architect himself may after his examination desire to make modifications, but he has spent much time and labour on the production of these drawings, so that they might be ready for inspection on the occasion of this ceremony, and the thanks of the University and of the

Speech delivered by the Hon'ble Sir Reginald Henry Craddock, K.C.S.I., I.C.S., First Chancellor of the University of Rangoon at the ceremony in connection with the laying of the Foundation Stone of the New University Buildings held at the University Estate on Saturday, the 2nd December, 1922, at 4-30 P.M.

public are due to him for the great exertions that he has made to produce before us a presentation of his conception of the buildings to be erected on this spot. The responsibility on the architect for buildings such as these is very heavy, for it is not enough to conform to the technical canon of his craft, and not enough to satisfy the aesthetic tastes of connoisseurs of architecture; they are must carry with them into the practical line of the generations of students who will inhabit or seek instruction in these buildings that spirit of affection and reverence—I might indeed say awe—which all students should feel for their *alma mater* throughout their lives. They must be the concrete embodiment of all those sentiments and ideals of University life, on which I enlarged to you at the first Convocation of the Rangoon University.

If one sees in the eye of imagination, ladies and gentlemen, these buildings by the lake and tries to think how they will look in the days to come when they are inhabited by a throng of eager undergraduates in their studies and their sports, when one thinks of the dignity and solemnity of our University celebrations that will take place here in the future, one can realise the difficulty of the architect's task. All of us can perhaps think the thoughts but how few would know how they should be expressed in brick and stone.

The great feature of our University is residential and teaching and not merely an examining University. It is only if it is both residential and teaching that it can achieve all the results that we desire. There are still persons in Burma who call for the affiliating type of University, under the mistaken idea that in this way the benefit of learning can be better diffused over the province. Upon this subject I cannot do better than quote the words of Sir Harcourt Butler, who in his recent speech at the Convocation of the Allahabad University remarked.—

“The dangers of an affiliating University are many—the determination of the curricula by examination instead of the

determination of the Examination by curricula, the multiplication of subjects without much educational articulation, the lowering of standards by having to cater for weak institutions and backward areas, and the clash of rival interests in the University itself."

These are the words of one who has long experience of University problems and knows both types.

Let us concentrate, ladies and gentlemen, concentrate, I say and again concentrate all our efforts in order that the benefits which can be diffused from this centre are of the highest value that it is possible to produce. If we spend the money available in dotting third rate colleges over the length and breadth of Burma we shall scatter our resources instead of concentrating them; we may diffuse more education of a sort, but the learning so diffused would be most indifferent. How are Burmans to compete with other races if they are going to be content with the second or third rate?

As years go on, and perhaps before very long we shall be able to introduce a system by which the early University courses shall be given at college classes attached to the schools; or, as they may be termed, intermediate colleges, and as further time passes and as local resources largely increase one or other of these intermediate colleges may in turn rise to acquire itself University status. But it would be the extreme of shortsightedness if we were to spoil our brilliant prospects by so diffusing our energies. We should be sacrificing the substance for the shadow.

I have also seen stated, ladies and gentlemen, in some quarters that as the University under the new Reforms will be a transferred subject, the new Government can at its pleasure alter the law or otherwise disturb the University system now in process of development. But whatever the constitutional changes that may come about, the Government of Burma will still be the Government of Burma, and the Rangoon University, will still be the Rangoon University, each exercising

its separate functions and I cannot imagine any responsible Minister for Education or any responsible legislature seeking to dig up the foundation upon which we have built, or want only to undo the great work that has already been accomplished. I am quite sure that my successor in the office of Chancellor is not likely to look upon any invasion by the State upon the independence of the University with greater favour than I do myself. In the same speech from which I have just quoted Sir Harcourt Butler said :

“There is one matter which causes me some little apprehension, namely a tendency to interfere with the freedom and initiative of the University from outside. The great Commission on the Universities of Oxford and Cambridge, which has recently published its report, the last word on university education, while recommending an increase of the annual Government grants to each University from £30,000 to £100,000 largely for the extension of research, entered a solemn warning against Government interference, which is applicable to other external interference in this country.” He went on to read from the report the following words :

“That the attempt of the State to control opinion in the University and College broke down in 1688, and was never resumed is a great fact that has distinguished our University system from that of France and Germany. It is a precious part of our intellectual and moral heritage as a nation. If there were any danger that grants of public money would lead to State interference with opinion in the Universities it might be the lesser of two evils—that they should decline in efficiency rather than lose their independence in order to obtain adequate means. But the ways of thought and feeling of the modern British community are hostile to any development in the direction of State control of academic spirit, and the public grants already enjoyed by old Scottish and new English Universities have not led to State interference with opinion and tendency in those institutions.”

I do not deny of course that it would be within the power of the Government to invade the independence of the Senate, the Council and the Chancellor of our University, but they could only do so by a radical alteration of the provisions of the University Act. It is true also that the Minister and the Legislative Council might if they pleased starve the University and the constituent colleges and if the University and the colleges were still dependent for their finances on the State, then the University and the colleges would cease to exist. Or the Minister and the Legislative Council might endeavour, though such action would be quite unconstitutional, to make the grant of supplies conditional on the University surrendering its principles to conform to some other educational theories of the Minister or the Legislative Council. Any such pressure, if it ever should be brought, and I do not for a moment think that it will ever be brought, would have to be stoutly resisted by the University itself, as indeed by all citizens in Burma who prefer the genuine to the sham, and are not to be imposed upon by fallacious ideals of national welfare. A University so enchained would be a body without a soul.

Ladies and gentlemen, it has been my happy lot to lay two foundation stones in Burma, that of the Agricultural College in Mandalay in August last year and that of our new University buildings here to-day—the one to benefit the toiling millions who till the soil, the other to mould the character of the leaders of the Burmese people to whom the welfare of those toiling millions will more and more be committed. The former building is well advanced, and there should be no risk now of any hitch. But with this greater project the problem of ways and means has yet to be fully worked out. The plans and estimates have yet to be prepared in full detail, and we do not yet know the cost. Mr. Foster's plans are for simplicity and beauty, but simple as he may make them, in these days even a lot of money goes only a little way. The resources of the University are limited, and the Government has upon it many urgent

demands, but I have every confidence that my successor in the Chancellorship will solve our difficulties. Here is an opportunity also for those citizens whom Providence has blessed with ample wealth to play their part. The pious founders and benefactors of such institutions in Europe are numbered by the score and by the hundred. Opportunities for generous benefactors to build the halls and to provide other liberal endowments are many and great. We are to build upon this foundation not for to-day or to-morrow but for generations to come. The benefactions that are made will be for objects that are not evanescent or ephemeral, but that will endure as long as civilization lasts in this our country of promise.

In this hope, and the strong faith in the goodness of this cause, and in the purity of our design for the true welfare of Burma, her sons and her daughters, I pray that the blessing of the Almighty may rest upon this noble enterprise.

Address by Sir Harcourt Butler.

MR. VICE-CHANCELLOR AND GENTLEMEN,

It has been a source of great pride and pleasure to me to confer on Sir Reginald Craddock, my distinguished predecessor, our First Chancellor, *in absentia*, the Honorary Degree of Doctor of Laws. It is very fitting that we should so honour him, and in honouring him we honour the University. During his term of office many far-reaching reforms were carried out in the educational field, some of which you, Mr. Vice-Chancellor, have enumerated. On elementary, secondary, advanced, cultural and vocational education he left his mark. But he will be remembered for all time as the father of this University, and it falls to us to complete his work and to carry it forward.

* Speech delivered by His Excellency Sir Harcourt Butler, G.C.I.E., K.C.S.I., Chancellor, University of Rangoon, at the Special Convocation, held on the 2nd February, 1923.

I understand that the University will mature proposals for a policy of building and finance which will be laid before my Hon'ble Colleague, U Maung Gye, the Minister for Education. We shall have to consider the exigencies of the financial situation, but one thing is quite certain that a University without its own buildings is a homeless thing which cannot be called a University at all. The first step has been taken, and a series of really beautiful buildings has been designed by my friend Mr. Tom Forster. I commend to you his drawings which are here this evening for inspection.

In expressing our gratitude to Sir Reginald Craddock, I ought to mention the debt which both he and the University owe to Sir Mark Hunter, who is shortly leaving us. His large knowledge and love of high educational ideals will long be missed in the deliberations of the University.

I have been asked to address you on general topics and I should like to say something to you on the position of the University in national life. I have elsewhere described Universities as "Power Houses of Freedom." They are also powerful influences in nation building. Not only do they stand and point a way from the past to the future, they set their stamp upon, and take their tone from, the younger generation. They bring together different mentalities and weld them together to a common end. Their direct influence is great, but their indirect influence is still greater. Why did Mr. Cecil Rhodes, a man of great imaginative power, endow a magnificent series of scholarships at Oxford? He realised the power of the University, which he himself had felt, to bring the Empire together. Why did the wealthy citizens of America endow Universities with a generosity that is the envy of the world? It is because they see consciously or unconsciously that the Universities in America are developing that national spirit which for a long time was wanting in that great continent, which drew to itself those who wished to better their condition from the many nations of the West. What is the

great force at work in India to-day to harmonise and make some thing like a nation of that congeries of gifted peoples of different origins, ideals, language, and social usages? It is the Indian Universities. You know what Universities have done in fashioning the nations of Europe. And I want you to look on this University of Rangoon as the national University of Burma, on which your future prosperity will largely depend.

In my address at Allahabad I emphasised the necessity for freedom of the Universities in words which I will repeat to you now, words which apply, with the necessary alterations, to the Rangoon University.

“There is one matter which causes me some little apprehension, namely a tendency to interfere with the freedom and initiative of the University from outside. The great Commission on the Universities of Oxford and Cambridge which has recently published its report—the last word on University education—while recommending the increase of annual Government grants to each University from £30,000 to £110,000 sterling, largely for extension of research, entered a solemn warning against Government interference, which is applicable to other external interference in this country. Let me read to you their words:—

‘That the attempt of the State to control opinion in the Universities and Colleges broke down in 1633, and was never revived, is a great fact that has distinguished our University system from that of France and Germany. It is a precious part of our intellectual and moral heritage as a nation. If there were any danger that grants of public money would lead to State interference with opinion in the Universities, it might be the less of two evils that they should decline in efficiency rather than lose their independence in order to obtain adequate means. But the ways of thought and feeling of the modern British community are hostile to any development in the direction of State control of the academic spirit, and the public grants already enjoyed by the old Scottish and new

English Universities have not led to State interference with opinion and tendency in those institutions.

I trust that in this province the same thought and feeling may grow up. The decision of academic questions should undoubtedly be left to the academic body, which is doubly susceptible to University tradition and to public opinion. I am impressed by the consideration that we are at a stage when any undue interference with the University will militate against the future development not only of the University but also of the province."

There is no room at present in Burma for other Universities, but they may arise in the future. We must contemplate on all sides an expansion of educational activity. There is room for all workers in the educational field to provide education up to a given standard of efficiency. Here, as in India, so-called national schools have sprung up. In India they have languished, and I am told that they are languishing here. I welcome any expenditure by private individuals on education, and I hope that the so-called national schools will be absorbed into the educational system in some form or another; and I would remind you that the educational system is now and will be in future a national system. Education is a transferred subject, and it will be presided over by a Minister chosen from among the elected representatives of the people, and the policy will be dictated by him and the Legislative Council. I think that if once you get fixed in your mind that the Government is now mainly your own Government, and that you will have a large voice, and even a predominant voice, in the management of affairs, some sources of friction which may have existed in the past here or elsewhere, will exist no longer. You can all, I think, be confident that my Hon'ble Colleague U Maung Gyee will not be indifferent to the claims of education.

I will not detain you longer, gentlemen, at this late hour. I shall have other opportunity of addressing you, but I did

not like to miss this occasion to impress upon you the great truth that the Government is now largely your Government, and that the University will be your University, and that you must look to the University, by maintaining sound and high ideals of University teaching, to play its part, its great and beneficent part in the unravelling of your future as a nation. Let us cultivate imaginative power while we work on the task immediately before us.

Lord Lytton at the Dacca University.¹

GENTLEMEN,

This is the first occasion which I have had of meeting you as your Chancellor, and of all the duties which devolve upon me in that office, the ones I appreciate the most are those which bring me into personal touch with the students of the University. Most of my duties are concerned only with the shell of the University, its body so to speak and its material welfare—its buildings, its finances, its relations with the Government and the public, its curriculum, its legislation and so forth. To-day I am able to deal with its soul—with you its students, who are the true expression of its life and purpose. I have already stated in public that in my opinion this University is Dacca's greatest possession, and will do more than anything else to increase and spread the fame of Dacca beyond the limits of Bengal or even of India itself. I want this institution, therefore, to be a source of special pride to the people of Dacca and I want to see it take a big step forward during my own period of office along that road to fame which I have predicted for it. It has as yet had little more than one complete year of existence and

¹ His Excellency's Address at the Convocation of the Dacca University, on 22nd February, 1923.

already its progress has been very encouraging to those who are specially interested in its welfare. The University system in Bengal was pronounced by Sir Michael Sadler's Commission to be "fundamentally defective." "It squanders," they declared, "her most valuable asset, which is the brain power and moral vigour of her sons. In a grave degree it fails to turn their great abilities towards the most socially useful ends; it does little to train their powers of initiative and to inculcate independence of mind and judgment. A change which will help in getting rid of these shortcomings in the present system of education and which will give a stimulus to the capacity for public service in new careers will in the long run be an economy, as well as in other ways a boon to Bengal; and through Bengal to India and the world."

The first step which has been taken in Bengal to effect this change so eloquently demanded by the Commission has been taken here where a tutorial system has been established and an attempt made to free the teaching of the University from the bonds of that examination system which the Commission so rightly condemned. Each student is now trained to think for himself instead of merely remembering by heart what he has read in books or been told in lectures. This system is already established; it is already apparent after only 18 months' experience as the distinguishing feature of the teaching of this University. I hope it will be further developed and improved. Its value, I am told, is already appreciated by the students, and before long it will become recognized outside the walls of the University, because it will be found that the Dacca trained student is a superior man. It matters little in life how much a man can remember of the books he read or the lectures he listened to at college. What does matter is that he should have a good brain, a well-trained mind, that he should be able to think for himself and show discrimination and judgment in unfamiliar situations. Your professors here are trying to enable you to establish hereafter

a reputation of that kind and thus to ensure your success—no matter what subjects you may be studying. It is not the subjects which you are studying, but the way you are studying them which will mainly determine your future success.

This University is only at the very beginning of its life—its reputation is still all to make. I want to assure the teaching staff of my deep personal interest in their work and of my high appreciation of the good beginning which has been made. I realize how discouraged they must feel at this moment by the criticisms which have been raised against them and at the suggestion of the Retrenchment Committee that they are extravagant and overpaid. I beg them not to lose heart nor faith. As a Government we have obvious difficulties, because our needs are great and our resources are small. We cannot afford, therefore, to squander or waste, but let it not be thought that we cannot afford to pay our teachers or maintain our Universities. You have but to prove your value, and I can promise you the encouragement and support of Government. This splendid institution, with its unique opportunities and its promise of a brilliant future, is not going to be starved out of existence in the first few years of its life. Criticism you cannot escape any more than I can. It is not desirable that you should, for criticism should act as a stimulant to a healthy body, but do not let any criticism lead you to doubt the appreciation and gratitude of those who know the true character of your work.

As your Chancellor, you will always find me ready to champion your interests. But, gentlemen, it is not the Chancellor nor even the Vice-Chancellor, who can make this University famous. The fruits by which it will be judged are the students whom it trains, their academic attainments, and the reputation which they can establish in the field of learning and in the public life of India. I want, therefore, in the very first speech that I address to you, as your Chancellor, to appeal to you to help to make my prediction come

true, to ask you to share my ambitions for this University, and to suggest to you some of the ways in which you can either make or destroy its reputation.

First and foremost then, I would ask you to remember, that in coming here you have something more to do than merely to get a degree or to improve your chances of getting employment in life. I don't suggest that this University cannot and will not help you in this way. It can, and you will do well, to get out of it as much as you can. Indeed, I regard it as the main duty of the Governing Body to study how the University may best help its students, to arrange its courses, and to fix the subjects of study in such a way as to give to the students the mental equipment and training which will be of most service to them in after-life. As Chancellor, I shall give my closest attention to this problem. I have already discussed it with the Vice-Chancellor and I hope before long to set up a Committee to act as a permanent Advisory Body to Government in our higher educational policy. We have two great Universities in this province. At the moment they are both suffering from the recent political changes which have withdrawn them from the charge of the Government of India and left them to the care of a Provincial Government, with financial resources wholly inadequate to their great needs. It is no good wringing our hands over these changes ; it is no good looking back to the days when the Sadler Commission did its great work and recommended reforms of Calcutta University, which it expected the Government of India to carry out. It is no use recalling the days when Dacca had just ceased to be the capital of Eastern Bengal and when the late Sir Robert Nathan and his committee of experts were busy designing the University of Dacca as a splendid Imperial compensation. Those days are gone beyond recall and the Act of 1919 is now an established fact which we must all recognize and accept. It has left the Government of Bengal with an almost impossible burden of responsibility—

with an unreformed University of Calcutta, with a new University here at Dacca designed on an ambitious scale, and with the Meston settlement, which, with a population equal to that of Madras, has assigned to us only the revenue of the Punjab !

Well, might we say that the task was an impossible one. But we have got to do the best we can in these difficult circumstances, and with our limited resources it is all the more important to see that nothing is wasted, that there is no duplication and overlapping, and that such money, as we can afford to spend on higher education, is wisely and equitably distributed between the two Universities. I do not suggest, of course, that no subject should be taught at both Universities. They serve different districts and will necessarily include similar courses of study ; but each University should have one or two special features, and it is in special studies that overlapping should be avoided. Dacca is already marked out as a Residential University which Calcutta can never become, and situated as it is in Eastern Bengal, Dacca will naturally become the chief centre of Muhammadan learning and devote special attention to higher Islamic studies. The important thing is that both the needs and the advantages of each should be carefully and impartially studied. If there is jealousy between Calcutta and Dacca, if they become rivals rather than collaborators, and if the energies of either of them is dissipated in controversies with the Government or the Legislative Council, then our task will be rendered quite impossible, these two great institutions will suffer, and irreparable damage will be done to the present and future generations of students. We must all work together and co-operate with each other to make the very most of our resources and our opportunities. It is to help us to achieve this end that I propose to seek the advice of a committee of educational experts on which I shall ask the Vice-Chancellors of the two Universities to serve.

You will see from this that I hope to concentrate the efforts both of the Government and the University authorities

upon the problem of making this University as valuable as possible to you and of securing the best possible teaching in those subjects which you most desire to study. Dacca University has been much criticised of late for being too cultural and academic in its teaching, and demands have been made that it should become more technical and provide an education that would be more definitely vocational. That is a criticism which may be justly directed against all our educational methods. We turn out each year a large number of men whose degrees are little esteemed and for whose services there is no demand. This is due, as I have already suggested, as much to the way they have been taught as to the subjects they have studied but it is a defect for which we have got to find a remedy. The problem is not so simple as some people imagine, and it would be just as easy to produce a superfluity of engineers or scientists as of lawyers and clerks. What is required, I think, is to study carefully the needs of the country, to find out what are our requirements in man power for agriculture, commerce, industry, medicine, law, scientific research, and public life, and then to provide such training as will produce the most highly-educated men in all these departments. But the choice of a career and of a course of study must always rest with the individual student.

This brings me back to the main purpose of my address to you to-day, namely, the part which the students must play is the reputation of our Universities is to be established and maintained. I have admitted that you are fully justified in trying to get out of your studies here as much material advantage as you can, but the point I want to emphasize is that if it is the main purpose of University to give to you what you most require, it should be your main purpose not merely to take, but to give something in return. I mean by that, that you should not be content merely to come here and get a degree with the least possible trouble to yourselves, but that you should regard it as your main object to bring credit

to the University, to study less with the object of securing a job in life than with the object of doing credit to Dacca University. If you look upon this place as a mere technical high school and ask no more of it than that it should give you the letters B. A. or B. Sc. to improve your chances of employment, then it will never rise above the level you have set, and the ambitions I have expressed for it will never be fulfilled. If this place is to become a great and famous University, you must recognize that a University is a seat of learning and not a mere employment agency ; you must desire that the standard of its examinations should be as high and not as low as possible ; and you must regard it as a point of honour to establish the fact and get it recognized by the whole world that a degree at Dacca University represents a high standard of learning and is in fact equivalent to a degree in any other University.

Now the essential difference between a University and a technical school in this, that at a University every course of study is provided and should be undertaken with the sole purpose of producing the highest standard of achievement in that branch of study. It may be necessary for the purposes of your career that you should have no more than an elementary knowledge of languages or literature or history or mathematics or science, and it may be that to get a degree, a superficial knowledge of a few of these subjects will suffice, but if we study them at a University, you should study them as if your object were to become a scholar, an historian, a mathematician or a scientist, and you should be content not with the mere standard of an examination, but with nothing less than the standard of your professors. Only, if you study in this spirit, will you derive the full advantage which this place can give you ; only so, will you be able to repay what has been given you by adding distinction to the University of which you are members.

And this is true not only in the field of learning, but in the social life of the University. Most of you, I hope,

have political ambitions and whether or not you ever become active politicians. you are probably anxious to see the development of the political consciousness of your country. We hear much of the desire of India to govern itself. But India has to be created before it can govern itself or defend itself or have a self with which to do anything. To build up the Indian nation is the problem of the day, the object of us all. It is my object as much as yours. I am here not to prevent or to retard, but to accelerate the creation of an Indian nationality. But a nation is not an abstraction, a political theory, a form of Government; it is a unit, a community, and it can only exist if the individuals and the smaller communities are prepared to subordinate their lesser interests to its service and its defence. A community consciousness is the first essential of nationhood, and here in a University like this, that community consciousness can be and should be developed. Unless you can conceive of your University as a unit and learn to serve it, you cannot serve Bengal, still less India. In India at present the strongest communities are those of caste and creed. I do not criticise them or suggest that they are inconsistent with nationhood. On the contrary, they are indispensable links in the chain, but, until you have found some other common interest, which can dominate caste and unite rival creeds, an Indian nation cannot become a reality. I suggest to you, then, and this is the last thing I desire to say to you, that here in your University life you should try and build up among yourselves a University consciousness, a community membership, which will override all other considerations. Try and conceive of Dacca University as an *Alma Mater* in whose service the Muhammadan and the Hindu can find a common bond unity, and whose credit and reputation shall stand to you for something greater than personal ambition or worldly advancement. If you can learn this while you are students, you will have qualified yourselves for the service of a still greater Mother hereafter.

Impressions of the last Convocation.

The Amrita Bazar Patrika, 30th March, 1923.

The long expected Convocation came off at last on the 24th instant after having been postponed once. It was a unique gathering—unique in many respects, in point of number that attended, in enthusiasm that it created or the expectations that it raised. Long before the appointed hour the Senate Hall was packed to over-flowing and by 2 p.m. there was no standing space. Convocation is looked upon, and rightly so, by the University public as a great occasion when weighty announcement in the policy and working of the University is often made and the effect was greatly enhanced by the sequence of events of the last few months. Expectation was on tiptoe when the procession of the Chancellor entered the Hall. People speculated if the Hon'ble Minister for Education would grace the occasion but he came and though given a seat in the third row in the dias effectively screened from public gaze. One notable feature was the presence of a large number of M.L.C.'s who were assigned to a special block. The Chancellor having declared the Convocation open the customary process of awarding degrees was speedily gone through and with the solitary exception of two lady Bachelors of Medicine no greet was offered; indeed, people cared to come there not for it but for the two speeches that were to be delivered by the Chancellor and Vice-Chancellor.

Lord Lytton was the recipient of customary mild applause when he began and when he finished. He made a good delivery and it is not difficult to imagine what impression he made when he unceremoniously announced his determination to press the University Legislation in the teeth of public opposition supporting his argument by a feeble quotation from the Sadler Commission Report. There was a ring of sincerity in the latter portion of his speech exhorting

the graduates to be men but it was completely marred by the effect of the first part of his speech. Then rose Sir Asutosh and it was a signal for frantic outburst of loud applauses which continued for minutes together and was in marked contrast to that received by the Chancellor who just retired. If the Government has eyes to see and ears to hear this single instance would convince in which way the wind blows. Thoroughly conscious of his position "the Great Bengal Tiger" went on delivering his great speech. He went on recounting the performance of the much-maligned University during the last year and the self-sacrifices made by the professors and made special reference to Dr. P. C. Roy, that prince among men, which was lustily cheered. The bellicose nature of the speech was gradually apparent and when he spoke of the achievements of the unreformed University with a stress on the word "Unreformed" a suppressed titter went through the Hall and one of the M.L.C.'s, an aspiring reformer of the University, made a poor attempt to laugh. He made repeated reference to the independence of the University administration in other countries and how that right was religiously guarded against Government intervention. And when he declared in unmistakable terms his determination to fight for freedom loud applause greeted him from all round.

It was a hammering speech all through that was the consensus of opinion and he used his hammer rightly and effectively. I cannot guarantee if the "confederator's" against the University as His Excellency chose to call it became alternately black and blue on hearing the speech but it is certain that it damped their misguided zeal for the University reforms very much. It was a very happy idea on the part of Sir Asutosh to address the new graduates as "my fellow graduates" by which they considered themselves much flattered.... The speech was magnificently closed by the quotation of a Bengali poem which breathed high

patriotism and noble sentiments to serve the mother country. The speech ended and there was silence for a moment only to be broken immediately by continued cheers and loud applauses which made Sir Asutosh the unrivalled hero of the hour.

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The Capital, 28th March, 1923.

A Convocation speech by Sir Asutosh Mookerjee is not an accident or an episode, but an event in the educational development and progress of India. In the present crisis through which Calcutta University is passing one looks to him for a diagnosis of unimpeachable accuracy ; for a prognosis of confident reliability. He did not disappoint us on Saturday ; on the contrary he exceeded our expectation. He stood up four-square in moral and intellectual grandeur to answer the criticism concentrated upon him, as on a *corpus vile*, in the past twelvemonth, and only the intellectually dishonest could fail to be wholly responsive to his candour of soul and plenary vision of life. He was master of his theme, and he gave us no mere record of achievement but the culmination of an experience both profound and unique. The effectiveness of his deliverance was heightened by contrast with the taradiddles of the Chancellor who preceded him. Taking the most charitable view of it Lord Lytton's address was an otiose appendix to the apologies made by himself and his Minister of Education to the Bengal Legislative Council for their share in baiting the bull.

One quotation from Lord Lytton's address will suffice to prove this contention. He said :—

“ I wish to say that I can only serve with any advantage in this dual capacity (of Governor of Bengal and Chancellor

of Calcutta University) if the University is either quite independent of the Government or else associated with the Government in an intimate and friendly relationship. I fear that the first of these alternatives, though ideally the best, is unattainable in India." Why? His Lordship gave no reason for this illogical view, but drew a redherring across the scent by quoting a paragraph from the report of the Sadler Commission to show that Government interference, in the administration of Calcutta University is no new thing, which is a sufficient excuse for its perpetuation by statute. Thoba! It required not supreme skill as a dialectician to smash into smithereens this pitiful *petitio principii*. Sir Asutosh had anticipated it and opposed to it an overwhelming body of expert testimony of the reactionary malice of the proposition. The most piquant witness was Sir Reginald Craddock, the last Lieutenant-Governor of Burma, in the estimation of Indian revolutionaries the most tyrannical of Home Members.

"Sir Reginald Craddock," said the Vice-Chancellor with an unmistakable twinkle in his eye, "was emphatic in his disapprobation of any invasion by the State of the independence of the University. In his capacity as Chancellor of the University of Rangoon, he observed that the Minister and the Legislative Council might endeavour, though such action would be quite unconstitutional, to make the grant of supplies conditional on the University surrendering its principles to conform to some other educational theories of the Minister or the Legislative Council. Any such pressure, if it ever should be brought, would have to be stoutly resisted by the University itself, as indeed by all citizens who prefer the genuine to the sham, and are not to be imposed upon by fallacious ideals of national welfare. A University so enchained, he did not hesitate to assert, would be a body without a soul." That is what our American friends would call a sockdologer. I commend the testimony which Sir Asutosh Mookerjee has

gathered with a complete knowledge of experience to the Government of India which will sooner or later be called upon to consider the fetters the Government of Bengal in unholy alliance with a "confederacy of political adventurers, academic impostors and sanctimonious hypocrites" would forge to hold in thrall the one institution in Bengal which has striven and is striving still, in spite of detraction and calumny, to sow the seed of nationality so that it will germinate with vigour and opulent self-respect.

Sir Asutosh Mookerjee in clarion tones states the attitude of the Senate towards the legislative thinkers of every degree who would try their hand at maiming the noble fabric which is largely the work of his indomitable genius. I will quote his message :

"We have never made a secret of our deep-rooted conviction that the best interests of the nation imperiously demand an autonomous University, disentangled from the meshes of a political organisation of a new type, which has not yet had time to establish a regular tradition and whose future growth and possibilities cannot be predicted with certainty by the wisest of prophets. Surely, it cannot be for the welfare of an educational institution of the highest grade that it should be liable to be blown about by every wind of fashionable dogma in political circles, or that its principles and policies should be dependent upon every rise or fall in the political barometer. We stand unreservedly by the doctrine that if education is to be our policy as a nation, it must not be our politics; freedom is its very life-blood, the condition of its growth, the secret of its success. We do not hesitate to avow that we, as members of a University, are naturally distrustful of external control, and we are consequently pleased when we are assured that the authorities have no intention to place the University under the control of the Government. At the same time, this may be borne in mind that the members of the Senate have, in the expression of their views, been guided

by the elementary principle that under normal conditions men may be presumed to intend the probable consequences of the course of action they pursue or the plans they devise. We as practical men are, however, concerned, not so much with the philosophy of motives and intentions, as with probable effects and consequences, and that will be the touchstone which we shall apply to test the character of such measures as may hereafter be brought forward for the reconstruction of this University."

Thus is the meteor standard of Calcutta University unfurled upon the Himalayas whence as *Alma Mater* she "looks from her throne of clouds o'er half the world" of India. Learn from this great speech of her most famous son what she has already done to make true scholarship racy of the soil, and what she hopes still to achieve if she is only let to work out her salvation, and your endorsement of her mission will be ready and wholehearted. The echo of Sir Asutosh's words, proceeding from a sheer compulsive force, is reverberant with accumulated purpose, and it is inconceivable that there are Bengalees so base as to try to hinder it by petifoggery and chicane of the most sordid kind. To hesitate about giving Calcutta University in the straits to which she has been reduced by a villainous policy of hyperborean envy and malice the assistance which is her right would show a total extinction of gratitude and self-esteem.

Deserted in her utmost need,
By those her former bounty fed.

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The Indian Daily News, 27th March, 1923.

Sir Asutosh Mookerjee was at his best when addressing the Convocation on Saturday. It was a fighting speech he made but he could not help it. The University or rather his Vice-Chancellorship has been assailed on all sides and he owed it to himself to defend it. And he defended it with all the strength and skill of which he alone is capable. Even his worst enemies cannot deny that under his guidance the University has expanded enormously. To take one example, he has made it possible for Sir William Hunter's dream to be realised. The University now confers the Master's degree in Bengalee literature and thus accords it a recognition which gives it an abiding place among the languages of the world. The workers in this domain have got no longer to be ashamed of themselves as humble devotees to the vernacular of the Province—as an inferior set of men who toil for the masses and are looked down upon by the classes. The stigma is now gone and they have come into their own. In the other departments of the University, the same record of expansion is shown—of post-graduate and research work unknown in the past. The idea may be Lord Curzon's but its expansion is due solely to Sir Asutosh's energy and initiative. And the result has been that the Calcutta University occupies the premier place among the Universities of India with a reputation which extends beyond the seas. It is a feat of which Sir Asutosh can be justly proud and he is not at all to blame if he rather severely cudgels his ill-informed and malicious critics and detractors—"the political adventurers, academic impostors and sanctimonious hypocrites." They have been buzzing about his ears with a senseless persistency and it is well he has made a last attempt at chasing them away. But the best portion of his speech is where he claims freedom, full and unalloyed for the University. That is the latest western idea, which his critics apparently have so far failed to

assimilate, and on Saturday, he was at considerable pains explaining it to them. There must not be any State control over the University, although the State may contribute to its funds. It may sound as somewhat incongruous—the payer having no control over the payee—yet that is the arrangement that prevails in the West to-day—quite in keeping by the way with the traditions of ancient India—the Pandits of old outstaring royalty itself and accepting its gifts with condescension. But Sir Asutosh is not, at the same time, for irresponsibility. He is ready to place University finance—why its very curriculum and educational activities—under the control of University men—of the Court and the Academic Council, manned by educational experts and not “politicians” having their own axes to grind. In other words, he is ready to reconstruct the University, if reconstruction is at all needed, on the lines of the recommendations of the Sadler Commission. It was a Commission of experts who turned the University upside down and examined it from every possible point of view. Its recommendations have stood the other Indian Universities in good stead in re-shaping themselves and it is a pity the University for whose benefit it was called into being finds itself drifting away day by day from its recommendations and is actually face to face to-day with destruction. The “Reformers” are out with their implements but their methods are so very crude that Sir Asutosh has not been a moment too soon in warning the Bengalee public against the harm that must befall their premier educational institution if the amateur builders are allowed full rope. It is party politics that is at the bottom of all this “reforming” zeal—a stupid blunder Bengal’s new-fledged “democrats” are making of plastering this stately edifice with mud. Lord Lytton tells the country that a Government Bill has been taking shape somewhere with a view solely to establishing harmony between the Government and the University. If that is so, the Bill ought to be made public without a moment’s delay. It requires the

closest possible scrutiny and if it is found that it aims at emasculating the University and placing it under the thumb of the Minister, the public will be fully entitled to demand its immediate recall. Officialisation of the University in 1923 is an anachronism. The public won't tolerate it. Never.

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The Statesman, 27th March, 1923.

The controversy over the University of Calcutta threatens to develop into a typical Bengali faction fight, and when once the spirit and methods of *daladuli* have prevailed, we may bid goodbye to peace for half a century. It is the intrusion of the personal element which explains why Mr. P. C. Mitter, Minister for Education, and Sir Asutosh Mookerjee, as Vice-Chancellor of the University, are at variance, though at times, they profess to hold the same principles, or at least to mean the same thing, even when they expose opposite sides of the shield. Mr. P. C. Mitter rightly insists that when public money is granted to a University or any other institution it is the duty of the Government to see that the grant is expended in a way which the Finance Department can justify in the Legislative Council. The Minister disclaims any intention of interfering in the academic autonomy of the University; his business is solely with the proper use of public funds. On the other hand, Sir Asutosh Mookerjee agrees that the University must render a full account of its expenditure, and only contends that Government must not interfere with the liberty of a learned body in the exercise of its academic functions. Since both sides have so much in common there ought to be no difficulty in harmonious working, nor would there have been any if the Minister and the Vice-Chancellor were on good terms with each other. Unfortunately this essential link is wanting. The Minister, when he announced the other day that the University had accepted the conditions attached to the Government grant, could not forbear from claiming a victory for himself and his

department. Sir Asutosh Mookerjee has retorted by asserting in his lengthy and contentious Convocation address that the fight for independence has not been lost and will be continued. In his zeal for liberty he even went so far as to "controvert what is assumed even by cultured people as a universal truth, that with Government money must go Government control." That, he maintained, is a radically wrong idea. In support of his views he pointed triumphantly to the report of the Royal Commission on the Universities of Oxford and Cambridge, and ingeniously conveyed the impression that the Commissioners recommended a grant of £110,000 a year to each University without imposing any conditions of any kind. If that was the intention of Sir Asutosh Mookerjee, it would be difficult to conceive a more flagrant misrepresentation of the nature of the Commission's report. There is scarcely a detail of University life which the Commission failed to examine, and its recommendations cover the whole range of University activities, from the most advanced studies to the catering for the colleges. Incidentally it may be mentioned that the Commission recommended the establishment of a Finance Board. There can be no doubt, moreover, that where the report of the Commission lays down conditions these will be fulfilled, and the fact that the plan of appointing Government representatives on the various boards was not approved has no great significance. The really material point is that, before a grant of public money was recommended there was a minute enquiry into the state of the two Universities, and that associated with the grant were proposals or conditions affecting the whole scope of University life. If, therefore, Mr. P. C. Mitter had followed the precedent of the Royal Commission over which Mr. Asquith presided, he would have given no grant to the University of Calcutta without a specific inquiry into its need of assistance. He has, however, dispensed with any investigation except that of the Accountant-General, and the only condition which he has laid down is that proper accounts

should be submitted. It would appear, accordingly, that Sir Asutosh Mookerjee gains very little from his appeal to English precedents. On the contrary, he provokes a comparison which is far from being favourable to his cause. The governance of the English Universities is in the hands of boards composed of independent representatives, whereas the governing bodies of the Calcutta University sit to register the decrees of a too-powerful Vice-Chancellor. Neither in the Syndicate is any opposition to the autocrat tolerated. For much of this personal ascendancy Sir Asutosh Mookerjee can scarcely be blamed. He has great intellectual qualities of which all Bengal is or ought to be proud. He has unstintingly devoted to the affairs of the University both great abilities and immense energy. Its progress has been mainly due to his self-sacrifice. But the fact remains that, owing to the dominant influence which he has thus gained, the character of the University has suffered. Despotism, however benevolent, is always bad in its ultimate effects. It is not easy to see any way out of the present embarrassing situation. In normal conditions the proper remedy would be the introduction of a University framed on the lines recommended by the Sadler Commission. But no legislation would be of much avail in promoting real self-government in the University so long as the powerful personality of Sir Asutosh Mookerjee has to be reckoned with. Nor would any change in the Vice-Chancellorship produce any new distribution of power. The strong man will always rule, whoever may be in office. Something has to be done, however, and all who are interested in the University will await with curiosity the production of the Government Bill, which Lord Lytton recently promised.

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Ideals of Vice-Chancellorship

LORD LYTTON AND SIR ASUTOSH MOOKERJEE

At the meeting of the Senate held on the 3rd of April, 1923, after the disposal of the business stated in the Agenda Mr. Kamini Kumar Chanda addressed the Vice-Chancellor in the following terms :

“This morning on my arrival in Calcutta I read in the “Amrita Bazar Patrika” a paragraph to the effect that the office of Vice-Chancellorship of the Calcutta University for another term was offered to you with certain conditions and that you refused it. If it is not improper for me to say so, I say that I read this with great surprise and with great regret. After having spent so many years of your life in the cause of the University and after having served your motherland and your *Alma Mater* with a devotion unparalleled in the history of the University, it seems to me extraordinary that you should have taken your hands off the gearing wheel at this juncture and at this serious crisis in the history of the University and it seems to me that there must be something which needs elucidation. We desire to know if it is a fact that you were offered the office of Vice-Chancellor and that you declined it. I think the Senate has a right to get this information. Of course, it is a matter of congratulation that the Governor of Bengal has made a very happy selection in Mr. Bhupendranath Basu. But that is another matter. The Senate is most anxious to know why at this important period of the history of the University you have thought it right to decline the offer.”

The Hon'ble the Vice-Chancellor gave the following reply :

“Though the questions which have been put to me place me in a difficult position, I cannot decline to answer them. The answer to the first question is that I was invited to accept the Vice-Chancellorship for another term on certain conditions.

The answer to the second question is that I declined the offer. I felt that it would not be honourable to enter into a bargain for the office of Vice-Chancellor. I further felt that it would not be honourable for me to betray the Senate whose existence was not contemplated in the offer. To enable you to judge whether I have or have not acted in the best interests of the University I shall place the correspondence before you.

On the 24th March last on my return home after the Convocation I found a letter which had been written to me by His Excellency the Governor of Bengal. The letter must have been composed before the Convocation took place; it made no mention of the Convocation and had been delivered at my residence before the Convocation had closed. The letter was as follows :

GOVERNMENT HOUSE,

CALCUTTA.

24th March, 1923.

DEAR SIR ASUTOSH,

With reference to the Vice-Chancellorship about which I spoke to you on Wednesday last, I am well aware that this office has entailed upon you a heavy burden of work, and that though a post of honour and responsibility, it is not coveted by you for any reason except a wish to serve the University which you love, and to the welfare of which you have devoted your life. As you know, the appointment has to be made not by the Chancellor but by the Local Government—that is to say, by the Governor and the Minister jointly, and we both wish to know to what extent we can count on your co-operation. I am anxious to retain your services in this post because I feel that your powers and your attainments are of great value to the University and to the cause of higher education in Bengal. But if those powers and attainments are used in opposition to the Government in the belief that

you are thus serving the interests of the University, your continued occupation of the post would be impossible.

You have seen our Bill, you have heard from me on more than one occasion that in framing it we are anxious to retain the largest measure of academic independence which can be secured for a University which is bound to Government in its origin and in its constitution and which is at present in need of financial assistance. I have asked for your suggestions, and I should welcome your criticism, provided it is offered as a fellow-worker and not addressed to outside bodies. The continuance of the course you have followed during the last few months would entirely preclude my favouring your reappointment. Hitherto you have given me no help; you have on the contrary used every expedient to oppose us. Your criticisms have been destructive rather than constructive; you have misrepresented our objects and motives, and instead of coming to me as your friend and Chancellor with helpful suggestions for the improvement of our Bill, you have inspired articles in the Press to discredit the Government; you have appealed to Sir Michael Sadler, to the Government of India and the Government of Assam to oppose our Bill. All this has been the action not of a fellow-worker anxious to improve the conditions of co-operation between the Government and the University, but of an opponent of the maintenance of any connection between the two. I should not complain of this if you avowed yourself an open antagonist and said to me frankly, "in the interests of the University I am obliged to oppose your policy and cannot co-operate with you." But in that case, you could not expect the Government to retain you as a colleague and ask you to continue as Vice-Chancellor.

I invite you at this time when the Vice-Chancellor's office must be filled anew—a time which is also one of momentous consequence to the University—to assure me that you will exchange an attitude of opposition for one of whole-hearted

assistance, for in our co-operation lies the only chance of securing public funds for the University without impairing its academic freedom. If you will do this, if you will work with us as a colleague and trust to your power of persuasion to get what you consider the defects in our Bill amended, if you can give an assurance that you will not work against the Government or seek the aid of other agencies to defeat our Bill, then I am prepared to seek the concurrence of my Minister to your reappointment as Vice-Chancellor and I am confident that we can produce a Bill which will both secure the approval of the Legislative Council and be of lasting benefit to the University. If you cannot conscientiously do this, you must make yourself free to oppose me by ceasing to be Vice-Chancellor.

I shall be glad to hear from you before Tuesday and I await your answer with the hope that whatever your decision may be, it will make the future easier for both of us.

Believe me, your sincerely,

LYTTON.

Hon. Sir Asutosh Mookerjee, Kt., C.S.I., M.A., D.L., etc.

To this letter, I sent the following reply :

SENATE HOUSE,

CALCUTTA.

26th March, 1923.

DEAR LORD LYTTON,

I am in receipt of your letter dated the 24th March which reached me on Saturday evening after I had returned home from the Convocation. I shall in my reply speak without reserve and hesitation as you have made most unjust and unmerited imputations on my conduct.

Before I record my views on your offer to re-appoint me as Vice-Chancellor and the conditions that accompany it,

I shall deal with your remarks on my attitude towards the proposed scheme of legislation. I cannot reproduce here the contents of the correspondence which has passed between you and me on this subject, but it seems clear that you could not have refreshed your memory by its perusal before you criticised my conduct. You could not possibly have forgotten that in the letter which I wrote to you on the 4th November, 1922 after I had received a copy of the University Bill from Mr. Mitter, I expressed in unmistakable terms my disapproval of its contents and the principles underlying it. That Bill came upon me as an absolute surprise. Mr. Mitter, you might remember, asked for my personal opinion. In your letter dated the 8th November, 1922, you distinctly wrote to me that Mr. Mitter had told you that the Senate of the University had been consulted officially but that my personal opinion had not been invited. This, as I intimated to you later, was the exact opposite of truth. This was followed by protracted correspondence and interviews with you in the course of which I explained to you my views upon the draft Bill. At length on the 11th January, 1923 you gave me permission to consult the Members of the Senate on the provisions of the Bill. At about the same time I received from you a copy of the Secondary Education Bill; all information regarding its contents, though repeatedly asked for, had been kept back by the Government from the University. The Senate, thus placed in possession of the two Bills, appointed a Committee to report on their provisions. Before the views of the University could be formulated and communicated to you, you adopted, in spite of my earnest protests and the remonstrance of the Senate, an absolutely indefensible course. You forwarded the Bill or Bills to the Government of India with a view to obtain its sanction to introduce them into the Legislative Council. If you refer to the correspondence, you will find that I and my colleagues on the Senate made

a desperate effort to convince you that as the Bills were open to grave objections, they should not be adopted as Government measures before full and searching enquiry. Our appeals and protests were totally disregarded. You now make a grievance that I have used every expedient to oppose your Government to arrest the progress of the measures. You complain that I have appealed to the Government of India and the Government of Assam. You will be surprised to hear that what I have done has been perfectly constitutional. In your letter dated the 11th January, 1923, you stated explicitly that I would be free to take what steps I pleased to discuss the Bill with the Members of the Senate. In my reply dated the 14th January, 1923, I stated that in view of the importance of the questions raised, I had decided to give an opportunity to every Member of the Senate to discuss the provisions of the Bills. The Senate, it may not be known to you, includes His Excellency the Governor of Assam, the Member of the Council of the Governor-General in charge of the Department of Education, the Minister for Education in Assam and the Director of Public Instruction in Assam. The papers were forwarded as confidential documents to each of these gentlemen. If I had withheld the papers from them, they would have been entitled to make legitimate grievance against me. If the result has been that they have formed an unfavourable opinion of the measures devised by your Government, and have taken such steps as they consider necessary and proper, you may regret it, but surely that is not a ground for complaint against me. You also make a grievance that I have appealed to Sir Michael Sadler. Your Government, notwithstanding my advice and the advice of the Senate, has uncereemoniously rejected the recommendations made by the Commission over whose deliberations Sir Michael Sadler presided. If I have intimated this fact to Sir Michael Sadler—a fact which has been a matter of public knowledge for many weeks past—I did it in the best interests of the University and of the country.

Again, you do not hesitate to assert that I have inspired articles in the Press to discredit your Government. This is a libel and I challenge you to produce evidence in support of this unfounded allegation.

You complain that my criticisms have been destructive rather than constructive. Yes, the criticisms have been destructive of the provisions of the Bills which appeared to me and to my colleagues on the Senate to be most objectionable, framed, as we did not hesitate to record, from a political and not an educational standpoint. You seem to regret that our criticisms have not been constructive, but you have never cared to invite the University to frame a constructive scheme for the benefit of your Government. I have on more than one occasion, as you will no doubt recollect, offered to draw up a Bill with the assistance of my colleagues on the Senate and representatives of your Government—but I have received no response. You complain that I have hitherto given you no help. I maintain that I have constantly offered you my help and advice which, for reasons best known to you alone, you have not accepted. I have written to you letter after letter—even in the midst of terrible sorrows—commenting in detail on the provisions of the Bills. You have never cared to reply to the criticisms thus expressed. On the other hand, although I found from your letter dated 11th January, 1923 that you were convinced that the proposed amendments were, as predicted by me, impossible of accomplishment in an amending Bill, I discovered much to my surprise a few days later that you were determined to push on the amending Bill and send it up to the Government of India for sanction. Again, the Report of the Committee on the two Bills (which we took great pains to prepare) minutely criticised their clauses and challenged the ideal that lay beneath them. You have never recorded your opinion on our views. You have not even given me the opportunity to discuss the report with you. On the other hand, I cannot overlook that your letter to me dated 15th February, 1923

made it quite clear that you did not realise the gravity of the issues and you did not hesitate to express your impatience at the space that our criticisms occupied. I notice that you charge me with having misrepresented your objects and motives. I most emphatically repudiate this unfounded charge. On the other hand, it would be interesting to know whether when you stated to the Legislative Council that your 'anxiety to consult the authorities of the University and to obtain their support as far as possible, was responsible for the delay,' you were already aware of the attitude taken up by the Government of India. If you have the courage to publish to the world all the documents on the subject and the entire correspondence which has passed between us, I shall cheerfully accept the judgment of an impartial public.

I shall finally consider your offer to reappoint me as Vice-Chancellor subject to a variety of conditions. There are expressions in your letter which imply that I am an applicant for the post and I am in expectation of reappointment. Let me assure you that if you and your Minister are under such an impression, you are entirely mistaken. You ask me to give you a pledge that I shall exchange an attitude of opposition for one of whole-hearted assistance. You are apparently not acquainted with the traditions of the high office which I have held for ten years. I was first called upon to accept the office of Vice-Chancellor by that God-fearing soldier, the late Earl of Minto. He did not bind me with chains but on the other hand expressly enjoined me to work in concurrence with the Senate in such manner as might appear to my judgment to be in the truest interests of the University. We had in fact many open conflicts with the views of the Government in those days; you will however be interested to know that at the Convocation on the 12th March, 1910 Lord Minto referred to me in the following words: 'Now that my high office is drawing to a close I rejoice to feel that the administration of this great University will continue

to benefit from your distinguished ability and your *fearless courage*.' During the time that Lord Hardinge was Chancellor of the University, we had many an acute difference with the Government and as Vice-Chancellor I never hesitated to express my disapproval of Government measures when they appeared to me to be injurious to the interests of the University. Lord Hardinge had the generosity repeatedly to congratulate me on the bold stand we had from time to time made against the views maintained by his Government. When two years ago at the insistent request of Lord Chelmsford and Lord Ronaldshay I accepted their invitation to hold the post of Vice-Chancellor, I stated distinctly that I would spare no efforts to devote myself to the service of the University and to promote to the best of my judgment and ability the truest interests of my *Alma Mater* which have been always dearest to me. From the conversation that I had with Lord Ronaldshay at that time, I discovered that no one appreciated more keenly than he the need and value of a thoroughly independent Vice-Chancellor. Let me assure you that this high tradition was not created by me. It was my privilege to work as a Member of the Syndicate with eight successive Vice-Chancellors during a period of seventeen years, before I was called upon to accept that post, and most, if not all of them, were eminent men imbued with the traditions of the office from the time of their predecessors. Many of the occupants, ever since the days of our first Vice-Chancellor, Sir James Colville, Chief Justice of the Supreme Court, have been men who had taken oath to administer justice in the name of their Sovereign. To them it would have been a matter of astonishment to be told that as Vice-Chancellors, they were expected to adapt themselves to the views of the Government, simply because it was the Government which had the appointment in its gift. I have, I maintain, scrupulously adhered to the cherished traditions of my office and it has never entered into my mind during the

last two years that I was seriously expected to adapt myself to the wishes of your Government. Surely, my attitude towards the policy adopted by your Government in the matter of University legislation has been quite familiar to you for some months past, and you have never before this ventured to convey a suggestion to me that my action as Vice-Chancellor has been unworthy of my office. I quite realise that I have not in the remotest degree tried to please you or your Minister. But I claim that I have acted throughout in the best interests of the University notwithstanding formidable difficulties and obstacles, and that I have uniformly tried to save your Government from the pursuit of a radically wrong course,—though my advice has not been heeded. I am not surprised that neither you nor your Minister can tolerate me. You assert that you want us to be men. You have one before you, who can speak and act fearlessly according to his convictions, and you are not able to stand the sight of him. It may not be impossible for you to secure the services of a sub-servient Vice-Chancellor, prepared always to carry out the mandates of your Government, and to act as a spy on the Senate. He may enjoy the confidence of your Government, but he will not certainly enjoy the confidence of the Senate and the public of Bengal. We shall watch with interest the performances of a Vice-Chancellor of this type, creating a new tradition for the office.

I send you without hesitation the only answer which an honourable man can send;—an answer which you and your advisers expect and desire: I decline the insulting offer you have made to me.

Yours sincerely,

ASUTOSH MOOKERJEE.

His Excellency the Earl of Lytton, G.C.I.E."

To this letter, I received the following reply :—

“ GOVERNMENT HOUSE,
CALCUTTA.

March 27th, 1923.

DEAR SIR ASUTOSH,

Now that our official correspondence over the difficult matter of the University is, for the time at least, brought to an end by your letter of yesterday, I hope that you will experience some relief from the strain it must have caused you. I have never forgotten the burden thrown upon you by a great bereavement and by the dual nature of your work as a ge and a Vice-Chancellor, and I should not forgive myself had carelessly or unnecessarily added to that burden. My ect has been to retain your help as Vice-Chancellor both for sake of the University and for myself personally. But do not let me reopen a discussion you have a right to close. Let me only hope that your recent ill-health is a passing defect and that it has not been aggravated by your exertions of Saturday.

For the office of Vice-Chancellor, I must now look for an occupant who will deserve your respect and the respect of the University. I am confident that your zeal for the University and the cause of higher education which is recognised by everyone, will forbid you to be satisfied with doing less than your best for the new incumbent of the office you have so distinguished.

I am,
Yours sincerely,
LYTTON.”

The Vice-Chancellor concluded as follows :

I have furnished the information which has been demanded. But you will realise that no discussion is permissible at this meeting because there is no motion to which Members can speak.

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**Impressions on the correspondence between Lord Lytton and
Sir Asutosh Mookerjee.**

The Bengalee, 4th April, 1923.

The correspondence that was read by Sir Asutosh Mookerji at the meeting of the Senate of the Calcutta University on Tuesday afternoon tells its own tale. No comment can embellish the moral more eloquently than one or two passages from the outgoing Vice-Chancellor's reply to Lord Lytton. Sir Asutosh says :—

“ You complain that my criticisms have been destructive rather than constructive. Yes, the criticisms have been destructive of the provisions of the Bills which appeared to me and to my colleagues on the Senate to be most objectionable, framed, as we did not hesitate to record, from a political and not an educational standpoint. You seem to regret that our criticisms have not been constructive, but you have never cared to invite the University to frame a constructive scheme for the benefit of your Government. I have on more than one occasion, as you will no doubt recollect, offered to draw up a Bill with the assistance of my colleagues on the Senate and representatives of your Government—but I have received no response. You complain that I have hitherto given you no help. I maintain that I have constantly offered you my help and advice which, for reasons best known to you alone, you have not accepted. I have written to you letter after letter—even in the midst of terrible sorrows—commenting in detail on the provisions of the Bills. You have never cared to reply to the criticisms thus expressed. On the other hand, although I found from your letter dated 12th January 1923 that you were convinced that the proposed amendments were, as predicted by me, impossible of accomplishment in an amending Bill, I discovered much to my surprise a few days later that you were

determined to push on the amending Bill and sent it up to the Government of India for sanction."

Then, as to accepting an extension of his term as Vice-Chancellor under certain 'conditions,' Sir Asutosh indignantly repudiates the idea of bargaining :—

"Many of the occupants, ever since the days of our first Vice-Chancellor, Sir James Colville, Chief Justice of the Supreme Court, have been men who had taken oath, to administer justice in the name of their Sovereign. To them, it would have been a matter of astonishment to be told that, as Vice-Chancellors, they were expected to adapt themselves to the views of the Government, simply because it was the Government which had the appointment in its gift. I have, I maintain, scrupulously adhered to the cherished traditions of my office and it has never entered into my mind during the last two years that I was seriously expected to adapt myself to the wishes of your Government."

And, lastly :

"You assert that you want us to be men. You have one before you, who can speak and act fearlessly according to his convictions, and you are not able to stand the sight of him. It may not be impossible for you to secure the services of a sub-servient Vice-Chancellor, prepared always to carry out the mandates of your Government, and to act as a spy on the Senate. He may enjoy the confidence of your Government, but he will not certainly enjoy the confidence of the Senate and the public of Bengal. We shall watch with interest the performance of a Vice-Chancellor of the type creating a new tradition for the office."

The whole of India will anxiously watch, after this, the attitude which Mr. Bhupendranath Basu will take of his new office. There must be some resignations forthcoming—but it is not safe to be too previous in such a matter at this stage. Sir Asutosh has not only scored immensely in this

controversy, but he stands to-day as the proudest man in all India, having floored Governors and Ministers as no other Indian has had the courage to do before.

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The Bengalee, April 5, 1923.

We feel that Sir Asutosh Mukerjee ought to be at the helm of the University when it is likely to undergo a process of reconstruction, but if the Government of Bengal had really felt, as Lord Lytton has said in so many definite words, that Sir Asutosh was not a help, but a hindrance to them, they need not at all have offered the Vice-Chancellorship to him under any circumstance. However, as His Excellency chose to express himself freely to Sir Asutosh, and as the latter has given a fitting reply to him, we think they may regard themselves as 'quits' now.

We have no doubt that the letters of His Excellency and Sir Asutosh will form the chief centre of discussion in every educated home in this country for some time to come, but, to us, their principal interest lies in the fact that they make certain revelations in connection with Mr. Provas Chandra Mitter's University Bill. It appears from Sir Asutosh Mukerjee's letter to His Excellency that both the Government of India and the Government of Assam have taken exception to this Bill. His Excellency the Governor brought a charge against Sir Asutosh that the latter had appealed to the Government of India and the Government of Assam to oppose the Bill in question. To this, Sir Asutosh has given the following rejoinder :—

"You complain that I have appealed to the Government of India and the Government of Assam. You will be surprised to hear that what I have done has been perfectly constitutional. In your letter dated the 11th January, 1923, you

stated explicitly that I would be free to take what steps I pleased to discuss the Bill with the members of the Senate. In my reply dated the 14th January, 1923, I stated that, in view of the importance of the questions raised, I had decided to give an opportunity to every member of the Senate to discuss the provisions of the Bill. The Senate, it may not be known to you, includes His Excellency the Governor of Assam, the Member of the Council of the Governor General in charge of the Department of Education, and the Director of Public Instruction in Assam. The papers were forwarded as confidential documents to each of these gentlemen. If I had withheld the papers from them, they would have been entitled to make a legitimate grievance against me. If the result has been that they have formed an unfavourable opinion of the measures devised by your Government, and have taken such steps as they consider necessary and proper, you may regret it, but, surely, that is not a ground for complaint against me. On the other hand, it would be interesting to know whether, when you stated to the Legislative Council that your anxiety to consult the authorities of the University, and to obtain their support as far as possible, was responsible for the delay, you were already aware of the attitude taken up by the Government of India."

This seems to leave no doubt that both the Government of India and the Government of Assam have taken exception to Mr. Provas Chandra Mitter's University Bill; and, if this be true, we are emphatically of opinion that Mr. Mitter is no longer justified in concealing from us the exact attitude of the Government of India and the Government of Assam towards the Bill. It is only fair and proper that the whole correspondence between the Government of Bengal and the Government of India and the Government of Assam should see the light of day without delay. If there has been no direct correspondence between the Government of Bengal and the Government of Assam, the former must have been

informed of the opinion of the latter by the Government of India. Whatever may be the fact, it is absolutely necessary, in the interest of the University, that the public should at once have the privilege of looking into the opinions of the Government of India and the Government of Assam. Will Mr. Provas Chandra Mitter see his way to publish them without the least possible delay?

It appears from Sir Asutosh Mukerjee's letter that there has been a prolonged correspondence between him and His Excellency the Governor on the subject of the University Bill. We see no reason why the whole of this correspondence should not also be published immediately. His Excellency charged Sir Asutosh with having misrepresented the objects and motives of the Government, and Sir Asutosh has, in reply, challenged His Excellency to publish the correspondence. "If you have the courage," says Sir Asutosh, "to publish to the world all the documents on the subject, and the entire correspondence which has passed between us, I shall cheerfully accept the judgment of an impartial public." His Excellency should have no hesitation in accepting the challenge, if he meant what he wrote. The public have a right to know why the Government of Bengal have taken so strong an exception to the attitude of Sir Asutosh Mukerjee towards the University Bill.

Then, again, Sir Asutosh writes :—

"You could not have possibly forgotten that, in the letter which I wrote to you on the 4th November, 1922, after I had received a copy of the University Bill from Mr. Mitter, I expressed in unmistakable terms my disapproval of its contents and the principles underlying it. That Bill came upon me as an absolute surprise. Mr. Mitter, you might remember, asked for my personal opinion. In your letter dated the 8th November, 1922, you distinctly wrote to me that Mr. Mitter had told you that the Senate of the University had been consulted officially, but that my personal opinion had not been

invited. This, as I intimated to you later, was the exact opposite of truth."

This is clearly a charge of misrepresentation against the Hon. the Minister of Education and it is in the interest of both Mr. Mitter and Sir Asutosh that the public should be allowed to know the whole truth of the matter. If the opinions of the Government of India and the Government of Assam, and the correspondence between His Excellency and Sir Asutosh, are published, it need hardly be added that the Bill itself should also be published along with them for the knowledge of the public. We would also like to know how many Bills have so far been drafted by Mr. Mitter's Department, and what transformation they have undergone from time to time.

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"A HAPPY WARRIOR."

Sir Asutosh Mukerjee has always been a great and clean fighter, but it seldom falls to the lot of good fighters to go down in history with immortal records. In his recent controversy with the Chancellor of the Calcutta University, he has not only come out with flying and triumphant colours, but he vindicated, without a scratch on his escutcheon, the noble cause of righteousness, truth and justice, and above all, national honour and national interest. There is no living Indian who stands in a prouder position before his countrymen to-day than Sir Asutosh Mukerjee, the late Vice-Chancellor of the Calcutta University. He has fought and won, and won against tremendous odds, raising with him the character of the entire Bengalee people in the estimation of the world. While Sir Asutosh's vindication of his conduct as the Vice-Chancellor of the University has been unassailable, our contemporary of Hare Street has been tearing its hair and grinding its teeth over the complete discomfiture of Dalhousie Square and the vile intrigues behind it. The

"Englishman" characterises Sir Asutosh's vindication of his conduct as 'discourteous,' 'unmannerly,' 'indecent' and 'intolerable.' It does not stop there. It accuses Sir Asutosh of 'malice' and wants his head to be sent to Hare Street on a charger. "We must ask," cries Hare Street in a moment of tearing passion, "how is it possible to allow a judge of the High Court to continue to remain empowered to exercise his high functions when he writes in such terms to the representative of the King-Emperor?" How indeed! The "Englishman's" memory must be very short, for, about forty years ago in collusion with Branson and Keswick, it promoted a conspiracy not only to write most insulting letters to a much greater representative of the Queen-Empress, but to remove him straightaway, by physical force, from the Viceregal throne. We shall not labour this point further at present, for the imputation of malice to a judge of His Majesty's High Court may be the subject of legal proceedings. In the meantime, it is interesting to note that Hare Street has not a word to say in defence of Lord Lytton's unwarranted strictures or against the outgoing Vice-Chancellor's dignified and eloquent castigation.

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In connection with the correspondence which passed between His Excellency the Governor and Sir Asutosh Mukerjee, prior to the appointment of new Vice-Chancellor, a representative of the "Bengalée" called on some of the distinguished educationists and leading public men of the city to obtain their opinion on the letters.

SIR P. C. ROY.

Sir P. C. Roy told our interviewer:—

It is very undignified on the part of a responsible ruler of a province to have penned such a letter bringing grave charges against the Vice-Chancellor, which are not at all grounded on facts. It appears that His Excellency forgot his exalted

position and was betrayed into pettiness. Needless to say that the whole country will rally round Sir Asutosh Mukerjee who has shown that he is made of stern stuff and does not care for the frowns or the smiles of the powers that be. I wish a veil were drawn over this dismal episode.

PRINCIPAL G. C. BOSE.

Mr. G. C. Bose, Principal of the Bangabasi College, said:—

I consider the letter of H. E. Lord Lytton to be most extraordinary and inopportune. In my long experience I have never seen such a letter addressed by a Chancellor to any Vice-Chancellor. As regards the Vice-Chancellor's reply, I think there was no escape for the Vice-Chancellor from the reply which His Excellency's letter provoked. I wish Lord Lytton had not addressed such a letter. In that case Sir Asutosh would have no need for entering into recriminations. I regret the whole episode.

MR. BEPIN CHANDRA PAL.

Mr. Bepin Chandra Pal said:—The first thought that came to my mind upon reading the correspondence between Lord Lytton and Sir Asutosh Mukerjee, was "Is all Bengal dead, or is it still living." I look upon the Governor's letter as an insult not merely to Sir Asutosh, but to the whole Bengalee people. His Excellency must have formed a very low opinion of Bengalee character to have dared to bribe Sir Asutosh. Lord Lytton in his Convocation address tried to repudiate the charge, to quote his own words, that "he was engaged in a conspiracy to destroy the autonomy of the University." But his present letter convicts him of this conspiracy out of his own mouth. What he practically asked Sir Asutosh was to go behind the Senate and the Syndicate and carry on with the Governor and his Minister to secure what

he wanted to be done in regard to the University. Sir Asutosh has his limitations, but I have no doubt about it that educated public opinion in Bengal will overlook these in view of the larger issues which this correspondence has raised. Sir Asutosh's spirited reply has raised him very considerably in public estimation and it is up to Bengal to support him in this fight and convince His Excellency the Governor of the impossibility of carrying things with a high hand among the Bengalee people. I hope and trust there will be an agitation almost similar to what we had seventeen years ago, to save the University from being officialised and protect the honour and self-respect of the Bengalee race.

I understand that the Government of India has not as yet sanctioned the introduction of the new Bill. If Bengal does its duty this sanction, I am confident, will never come. What we want is that there shall be no interference with the Calcutta University until the Government is in a position to consider and incorporate in a new bill the recommendations of the Sadler Commission. Bengal should speak out on this subject with no uncertain voice and if we do so, I have not the least doubt that Delhi or Simla will not be encouraged to face the music of another agitation in Bengal over this matter.

MR. SATYANANDA BOSE.

Mr. Satyananda Bose, for a long time the Secretary of the Bengal Provincial Congress Committee, and one of the Secretaries of the National Council of Education of Bengal, said to our interviewer :—

I have read with feelings of considerable surprise the letter of His Excellency the Governor to Sir Asutosh Mukerjee. It is couched in highly provocative and undignified language and one is at his wit's end to imagine how a person occupying the responsible position of the Governor of a

province, could have addressed it to another who fills a very high and responsible office. Lord Lytton seems to think that co-operation is subservience, and that the Vice-Chancellor is bound, by his office, to render "whole-hearted assistance" to the Local Government and its policy. He might have acquired this strange notion by the conduct of the present members of the Local Government. The University may be bound to Government by a spirit of allegiance to its constitution. But it is not, therefore, necessarily bound to any policy that emanates from this Government. His Excellency might as well have said that the Legislative Council, having come into existence by an Act of Government, should support the Government in all its measures. The University Act has vested the management of the affairs of the University in a body corporate consisting of the Chancellor, the Vice-Chancellor, and Fellows for the time being, and the Act nowhere enjoins that this body should always work in subordination to the dictates of the Government or what is euphemistically called, in co-operation with the Government. Besides, Lord Lytton has used Sir Asutosh and the University as convertible terms. Whatever the fact of the matter may be, he should not have done so in a semi-official letter, and he cannot possibly do so without stigmatising himself, he being as Chancellor, an important limb of the University. The letter of His Excellency is almost puerile, and gives the public a good insight into the mental equipment of Lord Lytton and his advisers. The reply of Sir Asutosh Mukerjee will live in the annals of our country—a country full of place-seekers, title-hunters and sycophants. We are proud to find that there is, at any rate, one amongst the holders of office, who can take courage in both hands and call a spade a spade. Into the merits of the controversy raised in the correspondence, I do not mean to enter nor do I feel myself competent now to pronounce an opinion on it.

MR. BASANTA KUMAR BOSE.

Mr. Basanta Kumar Bose, late President of the Vakils' Association of the Calcutta High Court, and for a long time Secretary to the Bengal Provincial Congress Committee, said : I went into raptures when I read this morning the reply of the Vice-Chancellor. I have rarely in my long life met with such bold and outspoken utterances as those of the Vice-Chancellor. The Chancellor's offer was very objectionable. As he finds in his entourage some mean and time-serving people, he thought the Vice-Chancellor would be mean enough to accept his ignominious offer. The Chancellor's letter was of a kind which no gentleman should write to another gentleman. It gives me great pleasure to find that Indians have lost the dread of the bureaucracy which tongue-tied our people, and now we can call a spade a spade without fear.

DR. P. N. BANERJEA.

Dr. Pramatha Nath Banerjea, M.A., D.Sc., M.L.C., Minto Professor of Economics, Calcutta University, said :—

We are all proud of Sir Asutosh Mukerjee for the manly stand he has taken in this matter. The course he has taken is the only one open to an honourable man. The letter breathes in every line of it a sincere solicitude for the welfare of the University and a spirit of righteous indignation at attempts to interfere with the freedom of the great institution.

PROF. LALIT KUMAR BANERJEA.

Prof. Lalit Kumar Banerjea, a distinguished educationist, and a literary man of great eminence, connected with the Bangabasi College, said ;—

There are two historical letters in English literature, one addressed by Dr. Johnson to Lord Chesterfield, and the other addressed by Burke to a noble Lord. I think Sir Asutosh's

letter to the Chancellor is a good third to these two letters of historic fame.

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The Bengalee, April 6, 1923.

SIR ASUTOSH AND CHOWRINGHEE.

For sheer impudence, commend us to the Chowringhee oracle. Speaking of Sir Asutosh, it says :—

“ In the history of the Calcutta University there have been few spectacles more ludicrous than that of the irate Sir Asutosh brandishing in the Governor’s face the chits which he had received from his former employers, “ that God-fearing soldier, that late Earl of Minto,” Lord Hardinge, and the rest. But the Vice-Chancellor’s unconscious absurdity does not excuse his deliberate rudeness to the head of the Province, which may well be held to place in jeopardy not only his position as a Fellow of the University, but also his seat on the bench of the High Court.”

For cheeky impertinence, it is hard to beat the above. No one will believe that Messrs. J. A. Jones and Priyanath Guha, the present editors of the “ Statesman,” do not know that the relation between the Chancellor and the Vice-Chancellor of the Calcutta University is not of the same type as that exists between them and the Knight Brothers. “ Chits from his employers ” is a vulgar libel which can only pass muster in a society of cads. As for Sir Asutosh’s seat in the Senate of the Calcutta University, any election among registered graduates would place him at the head of a poll as a Fellow ; the seat does not, therefore depend on the wishes of any particular individual, however highly placed he may be. Regarding his position in the Bench of the High Court,—well, one can excuse Chowringhee for not knowing that the Local High Court continues to remain under the jurisdiction of the Central Government, and no local authority can touch

it. At the top of this, Priyanath Guha and his Welsh colleague in Chowringhee conveniently forget that, before another few months, the 'Bengal Tiger' will himself get divested of a position of greater responsibility and lesser freedom.

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THE UNIVERSITY CONTROVERSY.

The fact that both Chowringhee and Hare Street consider that Lord Lytton's letter to Sir Asutosh Mukerji ought to have been treated as a confidential document and should not have been given out to the world shows the inherent weakness of the Chancellor's case. If Lord Lytton made an exhibition of his temper and cast unmerited insinuations against Sir Asutosh, they could not be passed over under the cover of "decencies of public life." A thing which is inherently bad and out-rageously wrong must be so, whether it is allowed to see the light of day or not. If Sir Asutosh violated any ordinary "decencies of public life," His Excellency the Governor has evidently violated them more outrageously than the outgoing Vice-Chancellor. That the Governor could have addressed such a letter to a judge of His Majesty's High Court and the high custodian of the academic interests of such an advanced province as Bengal is unthinkable in these days. The second argument of the Anglo-Indian Press is that Sir Asutosh should not have used the strong language that he did in a letter addressed to the King's representative. When Lord Ripon was practically hounded out of India, the Anglo-Indian Press did not pay much respect to the authority and dignity of the Queen's representative. When Calcutta was abandoned as an Imperial capital and Delhi was raised into the position of an Imperial enclave, the Anglo-Indian Press did not seem to have paid much respect to the King's representative in India at that time. When Lord Hardinge described the European traders and merchants as "boxwallahs," the Anglo-Indian Press was not slow to pay him back in his own coin. When Sir Thomas Holland was compelled to resign his office

in the Government of India, then also the Anglo-Indian Press did not spare many uncomplimentary references to the representatives of the King-Emperor. And as for Mr. Montagu, for a long time His Majesty's Secretary of State for India—we hope that is not yet a forgotten chapter of contemporary History. It is only when Indians want to put themselves right and, in doing so, offend authority that the convenient cover of “decencies of public life” is set up at once. However, it is no good labouring this point at length. It is consoling to find that, amidst a column and a half of inchoate and incoherent verbiage, the “Statesman” had deviated into some sane observations in its leader of Thursday. After discanting at considerable length on the “decencies of public life,” our Chowringhee contemporary proceeds to observe :

“When we turn from the manner to the matter of his (Sir Asutosh's arguments), there is much to be said for the position which he has taken up. Briefly, the facts seem to be that the Bengal Government, without consulting the Vice-Chancellor, drafted a Bill for the reform of the University. When the Bill had been framed, it was sent to the Senate, for criticism, and the Vice-Chancellor at once condemned the proposals as ignoring the recommendations made after an exhaustive inquiry by the Sadler Commission. Despite this protest, which *prima facie* appears to be justifiable, the Government Bill and two private Bills were forwarded to the Government of India for sanction. Such a proceeding can hardly be defended, for if the Bills received the approval of the Central Government the difficulty of amending them would be greatly increased, and would be insuperable if the whole framework of the proposed legislation was faulty. In the circumstances, Sir Asutosh Mukerji, who is wanting neither in courage nor in resource, took the steps best suited to induce the Government of India to reject the Bills. He enlisted the support of Sir Michael Sadler, of the Governor of Assam, and of other influential persons. Lord Lytton evidently takes the

view that this opposition on the part of the Vice-Chancellor was disloyal. Much depends on the precise facts. If Sir Asutosh Mukerji was treated by the Governor and Minister as a "colleague," backstairs intrigue was plainly indefensible. But if a Bill, prepared without his co-operation, and regarded by him as mischievous, is hurried to Delhi for sanction, it would be unreasonable to expect the chief figure of the University to acquiesce in proposals which he believed to be bad. Sir Asutosh's case appears to be that he has not been consulted as a colleague and that he was therefore entitled to act independently on behalf of the University which owes so much to his abilities and energies. If he has fairly stated the course of events, his action, though technically incorrect, was excusable. The Vice-Chancellor, though appointed by Government, ought not to be looked upon as a Government officer but as the head of the University and the exponent of its views."

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"*Search Light.*" April 6. 1923.

We invite the attention of the readers to the very interesting and instructive correspondence published elsewhere, that passed between Lord Lytton, Governor of Bengal, and our illustrious countryman, Sir Asutosh Mookerjee, *anent* the Vice-Chancellorship of the Calcutta University. The correspondence is of absorbing interest and we have no doubt that every Indian will read Sir Asutosh's crushing reply to Lord Lytton with a thrill of pride and gratification. Sir Asutosh's greatness, his intellectual eminence and his unique services, have proved too much for sundry folks, whose pettiness has been manifest throughout the recent controversy between the University and the Bengal Government. Lord Lytton, we have no doubt, must now feel that he has got a tartar in Sir Asutosh Mookerjee

who has shown that he would neither be cajoled nor brow-beaten. Sir Asutosh's letter shows the stuff of which he is made of. Bureaucrats might envy his grandeur but there is scarcely any among them who can approach him even within a reasonable distance. The readers will doubtless pity Lord Lytton for the sorry figure he has cut.

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The Bengalee, April 7, 1923.

I

(“*Swarajya*.”)

When the A. P. I. wired the cryptic announcement that Mr. B. N. Basu was appointed Vice-Chancellor of the Calcutta University in succession to Sir Asutosh Mukerjee, few people could have suspected the existence of a stormy controversy between the retiring Vice-Chancellor and the Governor of Bengal. Differences of view between them had long existed, but the statement of Sir Asutosh in the Senate explaining why he refused to continue in his high office will come as a veritable bombshell. The immediate reason of the crisis seems to have been the opposition of the Vice-Chancellor to the New University Bill. The sinister attempt to tamper with the independence of the premier Indian University and to get Sir Asutosh to be a willing tool in the hands of the executive certainly deserved this thorough exposure. Sir Asutosh took the only course open to a man of honour and treated with contempt the Governor's insulting offer. He refuted the unfounded charges levelled against him by the Governor, and even challenged the latter to substantiate his statements. Sir Asutosh's spirited letter will for ever remain a document of the highest importance deserving to rank with the great epistles of all time like Johnson's letter to Chesterfield and Raj Sinha's letter to the Emperor Aurangzeb.

III

Syngal writes in the "Indian Daily Telegraph" :—Lord Lytton has come out in brutal reality. He has insulted a great Indian in Sir Asutosh Mukerjee. And he has insulted him in a manner that must send up the blood of every Indian except of Babu Bhupendranath Basu who has gladly offered to fill the position of Vice-Chancellor after this studied insult accorded to his predecessor. I have never come across an example of a Governor of a province behaving with such revolting political despotism. Every word that he has said against the independence of Sir Asutosh will be resented by India. What a fall that Bhupen Babu should be ready at hand to take up a job and swear allegiance to such a Governor!

IV

Excepting the "Englishman," "Statesman" and the "Nayak" and one or two insignificant vernacular rags all the leading newspapers both daily and weekly, have strongly condemned the attitude of the Chancellor and his letter to the Vice-Chancellor over this matter.

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The Servant, April 5, 1923.

IN BLACK AND WHITE.

Practically the sole topic of conversation in the town yesterday was the exchange of letters between the Governor and Sir Asutosh Mookerjee, the text of which appeared in all the morning papers. Apart from all consideration of the merits of the controversy every Indian ought to feel proud of the bold, dignified and manly attitude which Sir Asutosh has taken in his reply to Lord Lytton's cajolings. We have no hesitation in saying that there are very few men in India who would have had the courage and grit to speak out their minds

with such unsparing, almost ruthless, candour. Although we have differed fundamentally from Sir Asutosh on questions of University ideals and methods, we cannot withhold our admiration of his rare strength in rising equal to this occasion.

The very fact that Sir Asutosh Mookerjee has taken courage in both hands in publishing the correspondence has been made an excuse for an attack on "his innate sense of breeding." In form the letters appear to be personal but Lord Lytton has himself described them as "official correspondence." Whatever the character of the letters, Sir Asutosh certainly owed it to the Senate and to the public to reveal the true attitude of the Government towards the University. We daresay his position would have been stronger, if he had asked the Governor for permission to publish the letters, a permission that would have never been granted. Of course, the discomfiture occasioned by the revelation must find expression somewhere, but it is hardly worth while to take notice of it.

Lord Lytton's letter is a study in bureaucratic ways ; it only confirms what the non-co-operators have all along urged, *viz.*, that co-operation will be tolerated only on the Government's own terms. It is the Vice-Chancellor who was called upon to "exchange his attitude of opposition for one of wholehearted assistance." The Local Government cannot conceivably be wrong so that any one who dares think otherwise must first adopt the standardized bureaucratic conscience before he can be deemed worthy of official grace. Again His Excellency held out the hope that what Sir Asutosh considers defects in the Government Bill might have been remedied but the preliminary condition of becoming a "colleague" is total surrender to the will of the Governor and his Minister. In other words, Sir Asutosh must rely "on his powers of persuasion" to get his terms fulfilled, while Lord Lytton cannot rest satisfied with anything short of a

definite undertaking given in advance, that the Vice-Chancellor would not use his "powers and attainments" against the Government. In this connexion, we cannot help drawing the attention of our sane and sober countrymen to this candid avowal of the conditions of co-operation and to the advance in nation-building which would be made by converting the University into a department of the Government. To the non-co-operators they are only instances to the point; and it is only a Reformed Minister, "responsible to the people," who could have lent countenance to the doctrine that "the University is bound to Government in its origin and in its constitution" or to the preposterous contention that, because the University is in financial difficulties, it must be placed under official tutelage.

But we must nevertheless repeat the note of warning which was sounded in these columns a week ago. The talk of "independence" to which Sir Asutosh's recent utterances have given rise is apt to be misleading. There is the personal independence which Ashu Babu has now shown in so high a degree and which the professors, research workers, and graduates of his University would do well to ponder over; perhaps the best subject of research on which the University can launch is an investigation into the causes of the almost total extinction of this spirit among its *alumni*. The utter lack of back-bone in educated Bengalees, whether in Government employment, or in the professions, or engaged in trade, shows what University training both produces and fails to extirpate; and if the tree is to be judged by its fruits, the University can hardly take any credit for the moral stamina of the hundreds of graduates whom it dumps on society every year. Again, the "independence" which Sir Asutosh so insistently demands for the University is only a formal kind of independence, an independence only of certain administrative trammels. But he has not yet exhibited any desire for the real type of independence, that independence which would

enable the University to stand out as the champion and foster-mother of national aims and aspirations and to train up students in those habits of mind and character whose reaction on and through society would make of the province a community of manly men. We have yet to know that the intellectual dilettantism to which the University devotes all its energies gives any promise of leading up to a broadening of outlook and deepening of character, such as are indispensable in the struggle of life. Life is, in the University system, still a far-off divine event; how far, its supporters dare not seek to explore.

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Anent the announcement of the *Bengalee* regarding the publication of the letters of which it must have known nearly twenty-four hours beforehand, why did Mr. Chanda try to make out that he did not know anything till he had read something in the *Patrika*? Was it merely a peg to hang a story upon when the step was already decided upon? But why did Mr. Chanda forget to ask for the production of the letters before the Senate, for the action of the Vice-Chancellor went beyond the requirements of Mr. Chanda's questions? Sir Asutosh has boldly asserted that he has all along acted constitutionally. Will some one justify the questions and answers given on Tuesday's meeting by referring to the Sections of the Regulations regarding the transaction of business in Senate meetings? Is there any provision for interpellations according to law? •

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Sir Asutosh Mukerjee says that it was a matter of astonishment to be told that as Vice-Chancellor he was expected to adapt himself to the views of Government and wants to maintain that he has scrupulously adhered to the cherished traditions of his office. Any one who knows anything of Sir Asutosh's antecedents will rub his eyes to read this amazing statement. Who conformed to the wishes of the Government

in supporting Lord Curzon's University Bill, in enforcing the Risley circular, in taking the wind out of the sails of the national educational movement of 1906, in having Sjts. Krishna Kumar Mitra, Lalitmohan Das, Jitendra Lal Benerjee removed from Calcutta colleges under official pressure of the Government, in swallowing the dismissal of Seven University professors by the Government of India and in trying to crush the non-co-operation movement at the request of the Government. Public memory in Bengal is presupposed to be very short.

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The Servant, April 6, 1923.

Praise of Sir Asutosh Mookerjee and his achievements is liable to assume curious forms ; and it is not surprising that one of our contemporaries writes :—" His (Sir Asutosh's) was a desperate struggle to turn a State-controlled University into a national institution." Perhaps this is the reason why even so late as the 24th of last month, when all but the very last stage in the desperate struggle for "nationalizing" the University had been over, Lord Lytton, the head of the Bengal bureaucracy, was so overpoweringly anxious to retain the services of Sir Asutosh as chief of the University. Perhaps "turning into a national institution" means manning with an Indian staff, wherever possible. For instance, we may in a sense speak of the Provincial Judicial Service having been turned into a national institution, of the control of the Education Department having passed into national hands, of the Advocate-General having become a national Officer, and so on.

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Or it may be that the additional arrangements made for the study of and "research" into Sanskrit, Pali, Persian, Tibetan and the vernaculars are conclusive evidence of the "desperate struggle" led by Sir Asutosh. In this view of nationalism, the transfer to Delhi of a few learned societies from Berlin,

London, Paris, Vienna, Harvard, and Tokio ought to give us a surfeit of Swaraj on the easiest of terms. While the study of vernacular history, philosophy, and literature has doubtless a value of its own, intellectual refinement as a whole sells very cheap as a recipe for national regeneration. If intellectual subtlety could intensify, keep alive or resuscitate national sentiment, neither would the Greece of philosophers have fallen a prey to the Roman invader nor the Rome of culturists lain prostrate beneath the heel of the barbarian.

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National institutions have no meaning for a subject people, if they do not help to stimulate national consciousness, make each individual realize to the full the share of humiliation and disgrace that is his by reason of his membership of an enslaved society, and rouse in all both a burning desire and a deathless determination to shake off the stigma of slavery, at the earliest possible moment and at the sacrifice of all else that they may hold dear. If the spirit which Sir Asutosh Mookerjee has recently shown in his dealings with the Government had been the spirit which actuated the Syndics and Senators of the Calcutta University in their dealings with Sir Asutosh himself, if that spirit or something akin to it had been brought to bear on the interpretation of the public duties of the educated community, if graduates who blossom into ministers, magistrates, or mohurrirs cherished that high regard for the sanctity of personal convictions, if research workers did not hesitate to plagiarize without acknowledgment, and if academic blue ribbons had been free from the contamination of "grace" marks of various descriptions, something might have been said in favour of the contention that there was an attempt to turn the University into a national institution. But, if we look at the facts, where do we stand? We need not answer the question. But we can hope and pray that the good example will spread by contagion.

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The Servant, April 7, 1923.

SIR ASUTOSH.

Sir Asutosh, you are now the much-admired and much-criticized man. But the moral elevation you have reached places you for the time being beyond the darts of calculating criticism. Those who happen to be deep students of human affairs know it perfectly well that every man is not destined to further the ends of Providence by a constructive, consistent, and synthetic series of activities. These great men are not unoften revealed to us in freaks and flashes. Nobody remembers what Cardinal Wolsey was all his life to Henry VIII; but the sentiments with which he received his dismissal from his King required a Shakespeare to do full justice to them and still furnish a familiar text to those who redeem all their past lapses by one great act of loyalty to truth and honour. Engaged all our life in training the intellect and will of young Bengal and possessed of an intimate knowledge of the adverse effect produced on them by the current system of high education, we have only cursed and criticized you as its greatest champion. But the way in which you have shone forth in your recent tussle with the powers that be, is calculated to ring the curtain down on everything that you may have done to neutralize the beneficent effects of high education by your studied efforts to secure its diffusion amongst the community at the expense of quality. This one example that you have placed before educated Bengal is apt to drown all the demoralizing tendencies of the past in the healthy contagion that it is bound to spread. Thousands of books cannot teach us what the crowning act of one moment of glorious life can impart to the spirit of the people. We are after all not made by Universities, or for the matter of that, by the routine activities of the centres of culture and thought, however great and catholic, but by the historic acts of heroic men. We do

not care to inquire whether what you have done is in conformity with etiquette or good form ; such minor points do not at all exercise us when higher issues should engage the attention of the nation. Educated India has long lost the power of what they call speaking up. The vile prudence and dehumanizing sanity that have taught the very flower of the country expediency and unmanly acquiescence as the very pith of character have at last been shown up in all their abomination by the very man who is said to have sedulously fostered these debasing qualities amongst our so-called educated countrymen. He alone is really educated and intrinsically great who knows how to rise to the height of an occasion. No man, however great, can always treat us to dramatic situations in all that he does in life. He is always a man and divine only at times ; otherwise, he is only artificial and not natural. We have now no hesitation in believing that you were only the victim of a fixed set of ideas and convictions in moulding the University in the way in which you have done. But even your weakness and littleness must have had its complement of strength and largeness which has so endeared you at least to a certain section of our countrymen. Be that as it may, all's well that ends well. Our heart goes out in sincere sympathy to you, while you are being subjected to unmerited insult and ignominy from quarters which have so long tried to placate and oblige. In conclusion, our sentiment, so far as your affairs are concerned, is like that of the Vaishnava poet who has expressed it so beautifully—"all your faults are now forgotten and your excellences alone have awaked to prominence."

The Statesman, April 5, 1923.

In considering the remarkable correspondence which has passed between Lord Lytton and Sir Asutosh Mookerjee it is useful to distinguish between the matter at issue and the

manner in which it has been presented. Judged by the ordinary standards of etiquette the behaviour of Sir Asutosh Mookerjee has been deplorable. The opening letter from Lord Lytton was manifestly of a private character, and its style and contents would have debarred any man of average delicacy from giving it publicity. It is even possible that the letter was endorsed "Confidential"—if so, Lord Lytton will do well to remember that for some correspondents the words "Strictly confidential" are necessary. In any case, the letter was clearly of an informal and personal nature, as one passage is in itself sufficient to show. Referring to the opposition organised by Sir Asutosh Mookerjee to the Government's University Bill, Lord Lytton writes:—"I should not complain of this if you avowed yourself an open antagonist and said to me frankly: 'In the interests of the University I am obliged to oppose your policy and cannot co-operate with you.'" Can anyone suppose that a letter couched in this intimate language was meant for publication? Again, Lord Lytton charges Sir Asutosh with inspiring articles in the Press to discredit the Government. His Excellency is much too experienced a politician to desire to make public an accusation which obviously does not admit of proof. Hence when Sir Asutosh describes this charge as a "libel" he is guilty not only of using insulting language to the King-Emperor's representative but also of bad law. He has aggravated his offence by publishing his own laboured and violent reply. The writer of a private and friendly remonstrance is, as it were, off his guard, and it was a defenceless antagonist whom Sir Asutosh chose to belabour with his heavy bludgeon. Happily the diatribes of an angry man seldom cause much damage, and the fury of the Vice-Chancellor is largely neutralised by its comic aspects. In the history of the Calcutta University there have been few spectacles more ludicrous than that of the irate Sir Asutosh brandishing in the Governor's face the *chits* which he had received from

his former employers, "that God-fearing soldier, the late Earl of Minto," Lord Hardinge, and the rest. But the Vice-Chancellor's unconscious absurdity does not excuse his deliberate rudeness to the head of the Province, which may well be held to place in jeopardy not only his position as a Fellow of the University but also his seat on the bench of the High Court. It is most unfortunate that Sir Asutosh Mookerjee seems unable to resist vengeful impulses, for when we turn from the manner to the matter of his arguments, there is much to be said for the position which he has taken up. Briefly, the facts seem to be that the Bengal Government, without consulting the Vice-Chancellor, drafted a Bill for the reform of the University. When the Bill had been framed, it was sent to the Senate for criticism, and the Vice-Chancellor at once condemned the proposals as ignoring the recommendations made after an exhaustive inquiry by the Sadler Commission. Despite this protest, which *prima facie* appears to be justifiable, the Government Bill and two private Bills were forwarded to the Government of India for sanction. Such a proceeding can hardly be defended, for if the Bills received the approval of the Central Government the difficulty of amending them would be greatly increased, and would be insuperable if the whole framework of the proposed legislation was faulty. In the circumstance, Sir Asutosh Mookerjee, who is wanting neither in courage nor in resource, took the steps best suited to induce the Government of India to reject the Bills. He enlisted the support of Sir Michael Sadler, of the Governor of Assam, and of other influential persons. Lord Lytton, evidently, takes the view that this opposition on the part of the Vice-Chancellor was disloyal. Much depends on the precise facts. If Sir Asutosh Mookerjee was treated by the Governor and Minister as a "colleague," backstairs intrigue was plainly indefensible. But if a Bill, prepared without his co-operation, and regarded by him as mischievous, is

hurried to Delhi for sanction, it would be unreasonable to expect the chief figure of the University to acquiesce in proposals which he believed to be bad. Sir Asutosh's case appears to be that he was not consulted as a colleague and that he was therefore entitled to act independently on behalf of the University which owes so much to his abilities and energies. If he has fairly stated the course of events, his action, though technically incorrect, was excusable. The Vice-Chancellor, though appointed by Government, ought not to be looked upon as a Government officer but as the head of the University and the exponent of its views. The pity of it is that in attempting to assert a sound doctrine, Sir Asutosh Mookerjee has violated the decencies of public life.

The Englishman, 4th April, 1923.

THE VICE-CHANCELLOR'S DISCOURTESY.

We had occasion the other day to refer to the many services which Sir Asutosh Mookerjee had rendered to the University of Calcutta. It is with deep regret that we must now record the considered opinion that the disservice he has rendered it by the concluding act of his Vice-Chancelloriate will, by reason of the angry passions which his unmannerly and uncalled-for valedictory must evoke, outweigh all his long years of valuable service. What has Sir Asutosh seen fit to do? He received from His Excellency, the Governor, who wrote in his capacity as Sir Asutosh's chief, a letter, which, if it was not actually marked "confidential" was obviously of a private character. This letter, be it noted, was couched in friendly terms and spoke with appreciation of "the powers and attainments" of the Vice-Chancellor. Sir Asutosh replied not merely by politely declining His Excellency's offer, but by a series of what can only be described as studied insults. Not content

with being privately rude to Lord Lytton, in his pique that another appointment had been rendered necessary, thanks to his dictatorial and intransigent attitude, he sought for an occasion of repeating his offensive remarks in public.

The suitable occasion which commended itself to Sir Asutosh's innate sense of breeding was at a meeting of the Senate of the University. Without placing on the agenda the fact that he intended to unveil the sanctities of private correspondence, in answer to an obviously inspired question—no other assumption is tenable in view of the fact that the correspondence was already printed and was issued to the Press at the close of the meeting—he read the letters which will be found in another column. We will leave out of consideration the indecency of reading the correspondence without first having apprised Lord Lytton of his intention—an indecency which is in fact intolerable. But we must ask how is it possible to allow a Judge of the High Court to continue to remain empowered to exercise his high functions when he writes in such terms to the representative of the King-Emperor?

Rumour credits the departing Vice-Chancellor with aspirations of a political career. He has made an ignominious debut and has shown his unfitness to be other than an obstructionist and agitator in political life. We have no space to-day to deal in detail with a controversy which Sir Asutosh has revived in a manner that cannot but militate against the proper development of that University, the interests of which he professes to have so dearly at heart except to remark that Sir Asutosh tries in his letter to conceal the fact that the Bill as first drafted had in effect been dropped and that some of the provisions to which he reasonably took exception had been omitted from the revised Bill.

No one could have blamed Lord Lytton had he declined to answer Sir Asutosh's letter and have decided for the future to ignore a man who, whether from wounded vanity, from a

mistaken belief in his own indispensability, or from a maliciously ignorant desire to play off upon the Governor the scores which he would have liked to inflict on one of his Ministers, could write in such a strain. Lord Lytton, however, has shown a truly Christian forbearance and a kindly tolerance in assuming that the tone of Sir Asutosh's deplorable outburst was due to what he charitably characterises as "your recent ill-health." We can only hope that Sir Asutosh will now be satisfied and will not endeavour to make more difficult the task of his successor. Despite the remark of a prominent educationist to one of our representatives yesterday to the effect that Sir Asutosh welcomed the appointment of Mr. Bhupendra Nath Basu and would do all in his power to help him, we fear that the retiring Vice-Chancellor is more than ever to be numbered with the obstructionists. His outburst does not suggest that he has the magnanimity to accept that challenge to his personal dominance and the unfettered autocracy he desired to impose on the University, which his own action has rendered inevitable.

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The literary encounter between Sir Asutosh Mookerjee and the Governor reminds a correspondent of the even more lively encounter that occurred some years ago between the head of a Calcutta College and a member of the Executive Council. On that occasion Calcutta was startled one evening by the issue of a *communiqué* to the following effect: "Mr. James is hereby relieved of the principalship of the Presidency College, he having this afternoon, offered a gross insult to the Hon. Mr. Lyon." The nature of the insult did not transpire but Mr. James had the grace afterwards to apologise. It is astonishing, however, how men of learning seem to forget their manners.

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The Englishman, 6th April, 1923.

SIR ASUTOSH MOOKERJEE'S ADMIRERS.

The comments of *The Servant* on Sir Asutosh Mookerjee's conduct are appropriately headed: "In black and white." To begin with, his actions are painted in the purest white. The chief organ of the non-co-operators is proud of his "bold, dignified and manly attitude." *The Servant* has a strange idea of dignity, but it simply cannot withhold its admiration. In fact it has no hesitation in saying that there are very few men in India who would have shown such "courage and grit." The reader is almost prepared to hear that Sir Asutosh is the right model for non-co-operators. But having used up all the white, *The Servant* takes up its "blacks" and declares that, although Sir Asutosh has given so fine an example of "personal" independence, he has not yet exhibited any desire for the real type of independence. Alas! this fine idol has feet of clay, and in another column we are reminded—"Bengal's memory is presupposed to be very short"—that for the past twenty years he has always conformed to the wishes of the Government and done his best to ruin the cause of national education. It is hard to believe, therefore, that Sir Asutosh was "astonished" when told that he was expected to adapt himself to the views of the Government.

The Servant does not even believe the Vice-Chancellor when he asserts that he has been acting constitutionally. The question in the Senate which led to Sir Asutosh reading the correspondence was not permissible by the University regulations and Sir Asutosh's reply was not justified by the question. *The Servant* is not sure, indeed, that Lord Lytton was not right when he charged the ex-Vice-Chancellor with inspiring the press. How did the *Bengalee* come to know so much of Sir Asutosh's intentions, even to his intention of

divulging letters? Here *The Servant* turns aside to torture its contemporary, which Mr. Chanda apparently does not read. Otherwise of course he would have asked for the production of those letters. Mr. Chanda apparently prefers the *Patrika*. Our contemporary does not say as much, but that is the nasty inference. And yet the *Bengalee*, which has no faith in non-co-operation, has also given Sir Asutosh a testimonial. Which of course is the worst thing it could have done in view of *The Servant's* insinuations.

The Amrita Bazar Patrika, 4th April, 1923.

The "Englishman" pretends to read in the address delivered by Sir Asutosh Mukerjee before the Convocation as Vice-Chancellor a veiled personal attack on Lord Lytton. The "Statesman" characterises the address as "offensive political effusion." But both agree that in view of the nature of the Address the Governor and Chancellor had no other alternative than what he did. Both these papers insinuate that had Sir Asutosh been not so thoroughly oblivious of the gubernatorial presence at the Convocation, had he observed the "usual amenities" he would have had his term extended.

Nobody who cares to read the address in an unprejudiced mind will find in it any attack on Lord Lytton. Nor could anybody discover in it any "offensive political effusion" which has of late become the monopoly of the insolent hyphenated Calcutta journals. But strange to say, the "Statesman" while so particular about the "usual amenities" seems to shut its eyes to the fact that the Chancellor addressed only "the ladies and gentlemen" and forgot that "Mr. Vice-Chancellor" was sitting at his left. Of course this was not meant as a personal affront. The Chancellor simply demonstrated in a practical way his determination not to be a mere "ornamental" head of the University by ignoring one who was for the last sixteen years its "real" head. To the same

cause might also be attributed the omission on the part of the Chancellor to recognise the undoubted services rendered by Sir Asutosh to the cause of Higher Education in Bengal.

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The reason why Anglo-India is angry with Sir Asutosh is not far to seek. Calcutta University is perhaps one of the very few institutions where the Indians are practically the top-dog in every department. Post-Graduate Education is in the hands of the Indians. What could be more galling to the "friends" of India than that Indian History should be taught by Indians or that Economics be taught with reference to Indian conditions by a child of the soil instead of a super-scholar being imported direct from "Home"? But the catalogue of Sir Asutosh's crime does not exhaust itself there.

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He has managed to run the University more efficiently on the whole than the University at Dacca which is rich enough to import a Vice-Chancellor from London direct on a salary of Rs. 4,000 per month. Moreover Sir Asutosh is one of the most brilliant exceptions to the host of Indians who bask in the sunshine of bureaucratic and Anglo-Indian smile because of their being gifted with more brains than backbone. In the constitution of the retiring Vice-Chancellor brain as well as backbone were prominently manifest. So it is not surprising that because Sir Asutosh allowed himself in his Address to call a spade a spade, a shriek of complaint should be raised in certain quarters for his failure to call it a gardening implement.

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The Amrita Bazar Patrika, April 5, 1923.

THE TUG OF WAR.

Sir Asutosh has resigned the Vice-Chancellorship of the Calcutta University, which he could no longer honourably fulfil and we have no doubt that this loss to the University will be a gain to the country at large. Whatever might have been the nature of his University administration, there is not the shadow of a doubt that throughout his long tenure of office he had continually fought with conspicuous ability and success to free the University from official control. He refused either to be bullied or purchased, and he has paid to-day the price of his independence. His was a desperate struggle to turn a State-controlled University into a national institution; and if he has failed, it was because the odds were too many against him, it was because such an attempt was bound to fail under the present political conditions in India. But Sir Asutosh is great even in his failures, and the last heroic stand which he made to maintain the honour and the independence of the Calcutta University has added perceptibly to his stature and enhanced the esteem in which he is held by his educated countrymen.

In spite of every attempt to cloud the real issue there can be now no doubt about the nature of the difference between Sir Asutosh and the Government of Bengal. Whatever obscurity there might have been has now been dispelled by the publication of the correspondence between the Vice-Chancellor and the head of the Government who happens to be also the Chancellor of the University. Lord Lytton has no doubt that the "powers and attainments" of Sir Asutosh "are of great value to the University and to the cause of higher education in Bengal"; but it is loyalty and not ability that counts even in the appointment of a Vice-Chancellor; and Sir Asutosh's undoubted ability cannot be an adequate substitute

for his want of loyal co-operation with the head of a reactionary Government. The financial difficulties of the University were taken advantage of by the Government of Lord Lytton to forge new fetters, and he did not hesitate to remind the outgoing Vice-Chancellor that the only chance of securing public funds for the University was that the Vice-Chancellor should exchange an attitude of opposition for "one of whole-hearted assistance" which is practically another name for total subservience. So it comes to this that all the talk of extension of franchise, all the solicitude about the proper administration of University funds were a mere camouflage to hide the real nature of the contest. "The University which is bound to Government in its origin and its constitution" must not be allowed to develop an undue spirit of independence, and the model Vice-Chancellor can only be one who, to borrow Sir Asutosh's language, is "always prepared to carry out the mandates of the Government and to act as a spy on the Senate."

The charges brought by Lord Lytton against Sir Asutosh point out clearly where the shoe really pinched: "You have given me no help," "you have misrepresented our objects and motives," "you have inspired articles in the Press to discredit the Government," "you have appealed to Sir Michael Sadler, to the Government of India and the Government of Assam to oppose our Bill"—this is the burthen of the song. It is a petulant cry raised by a weak man who cannot tolerate contradiction and whose secret manœuvres will not bear the light of day. If it is a fact that the Vice-Chancellor opposed the Government in their well-meant endeavour to reform the University, honour demands that Lord Lytton's Government should accept the challenge thrown out by Sir Asutosh in this connection. Will they have the courage to publish to the world all the documents on the subject and the entire correspondence that passed between the two parties? Sir Asutosh is prepared to accept the judgment of an impartial public,

Lord Lytton has now but one course left to him ; he must either retract his insinuations or let the public draw their own inferences from his silence.

If, as Lord Lytton asserts, he was so anxious about real University reform, we fail to understand why he should have hesitated so much to take the Senate into his confidence, and why he should have been in such an indecent hurry to obtain the sanction of the Government of India to the introduction of the University Bill into the Legislative Council before the views of the University could be formulated ? The University surely has a right to be consulted in a matter of such vital importance, and no self-respecting Senate could be expected to pass over this slight in silence. The charge of inspiring articles in the Press comes with bad grace from the head of a Government of which the Publicity Officers have thought it part of their duty to send extracts from inspired articles in the " London Times " to Calcutta newspapers with requests for their publication. But Sir Asutosh has repudiated this charge, and the public will be anxiously waiting to see what evidence Lord Lytton is prepared to produce in support of his allegation.

In his Convocation speech at the Senate Hall, Lord Lytton as Chancellor of the Calcutta University claimed that he was not a mere ornamental figure-head, but the responsible head of the University and as such well-informed about University matters. It comes to us as a surprise, therefore, that he should betray such colossal ignorance about the composition of the Senate as has been pointed out in Sir Asutosh's letter. Surely, he ought to have known that the Senate of the Calcutta University counted among its members the Governor of Assam, the Education Member of the Government of India, the Education Minister and the Director of Public Instruction of Assam. Why should Lord Lytton grudge that these members of the Senate had been given an opportunity to discuss the provisions of the University Bill when he himself had given the Vice-Chancellor

permission to consult the members of the Senate? The Chancellor of the Calcutta University who is not content to be a mere figure-head ought to possess a deeper knowledge of the affairs of the University. It is not always safe to depend on Education Ministers who are not educationists, and dabbling in educational legislation is a rather dangerous game.

Whatever may be the course that Lord Lytton intends to follow in future, the publication of the correspondence between him and Sir Asutosh has certainly placed him in a very unenviable position—from which he will find it very difficult to extricate himself. We congratulate Sir Asutosh on the bold stand he has made, for he has proved that there is at least one man in Bengal who is not cowed down by official frowns.

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As was to be expected the "Englishman" has had recourse to Billingsgate for giving vent to its feelings with regard to the "discourtesy" of a Vice-Chancellor who not content with "being privately rude" to the Chancellor by "a series of what can only be described as studied insults" has the temerity to repeat "his offensive remarks in public." After exhausting its choice vocabulary and proving to its own satisfaction that Sir Asutosh committed a grave offence in publishing the correspondence, the "Englishman" shrieks out:

"But we must ask how is it possible to allow a Judge of the High Court to continue to remain empowered to exercise his high functions when he writes in such terms to the representative of the King-Emperor."

Let the "Englishman" wait for an answer to the question it addressed to nobody but in the meantime we would ask it to look at its back-files and answer to its satisfaction how was it possible that vials of wrath could be poured on Lord Hardinge—the "big" representative of the King-Emperor—from Hare Street when the capital was transferred from Calcutta to Delhi.

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However nobody can quarrel with the "Englishman" if it derives consolation from the conclusion it draws from the episode at the Senate meeting, *viz.*, that Sir Asutosh "has made an ignominious debut and has shown his unfitness to be other than an obstructionist and agitator in political life." It would be no doubt news to Hare Street that in case his countrymen are convinced that Sir Asutosh is going to be "an obstructionist and agitator in political life" his power and hold over his people will be such as will give the fright of their life to those who venture to take up "dictatorial and intransigent attitude" because they seldom come across a "man"—whose "fearless courage" can be questioned by none.

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The "Englishman" has discovered "a truly Christian forbearance and a kindly tolerance" in Lord Lytton's letter to Sir Asutosh which tried to explain away all the damaging revelations by reference to Sir Asutosh's "recent ill-health." We wonder if these same Christian virtues were responsible for the omission of all reference to the retiring Vice-Chancellor in Lord Lytton's Convocation speech. Ever since the foundation of the University all the Convocation speeches delivered by the Chancellors have been addressed to the "Vice-Chancellor, ladies and gentlemen"; but an excess of Christian virtues must have prompted Lord Lytton to ignore the Vice-Chancellor. Then again, courtesy demanded that the Chancellor should duly recognise in appropriate terms the services of a Vice-Chancellor whose tenure of office would close before the next Convocation. But want of courtesy is evidently a Christian virtue on a par with Lord Lytton's "forbearance and toleration."

The Amrita Bazar Patrika, April 7, 1923.

THE NEW VICE-CHANCELLOR.

The new Vice-Chancellor comes at a most awkward time to assume charge of the office, which is just at present full of many pitfalls. The publication of the correspondence that passed between the Chancellor and the retiring Vice-Chancellor only adds to his difficulties. In normal times the appointment of Mr. Bhupendra Nath Basu to this important though honorary office, would have been hailed with satisfaction by the public. Mr. Basu is one of the few Moderates who have never betrayed an anti-Congress bias nor has he disclosed undue eagerness to get hold of the loaves and fishes which the Reformed Government has lavishly scattered amongst its supporters. On the contrary, he struck a note of warning to his party as early as 1920 that

“ money-making and public service could not go together.

The new offices, the post of Ministers should not be looked upon with greedy eyes. Those who want to make money should leave public life alone.”

By exchanging an honorary post for the one which made him stay at London—the heaven and “home” of so many of our Moderate brothers, Mr. Basu has shown that his views on public service have not changed during the last two years. It is also an open secret that Mr. Basu, while in the India Council during the period preceding the inauguration of the Reforms, opposed strongly the unwieldy composition of the Bengal “Cabinet” which, according to him, should consist of two members and two ministers.

We have said enough to indicate why Mr. Basu commands public confidence and esteem in a far greater degree than many belonging to his party in Bengal.

Naturally, therefore, it seems to the public as rather inexplicable that he should accept the office at a time when

the issue that has to be fought out between the Government and the University is the extent of freedom which the latter should have. That Mr. Bhupendra Nath Basu has saved the face of the Government in accepting an office which was going a-begging for sometime past would be denied by none. It is said that Mr. Basu assumes his office without being fettered by any conditions. But the letter written by Lord Lytton to Sir Asutosh leaves hardly any room for doubt as to His Excellency's opinion on the nature and function of the office of a Vice-Chancellor. If any condition has not been imposed on Mr. Basu it is presumably because he starts with a clean slate with no previous record of indulging in "destructive" criticisms, of "misrepresenting" the Government's objects and motives and finally of inspiring articles in the Press "to discredit the Government." But would he be able to give "whole-hearted" assistance to the Government and yet meet public wishes in putting the University on a more democratic and national basis? We doubt not that he has by this time, if he has not earlier, studied the Bill and therefore we think that it would be justifiable to take the view that before accepting the office he has fully convinced himself that by so doing he would be able to retain the public confidence in him while at the same time not depriving the Government of the "whole-hearted assistance" which it undoubtedly expects at his hands.

It has been said that personal esteem and friendship for the Governor as well as public considerations have induced him to accept the office. The public has a right to expect that as the Vice-Chancellor of the Calcutta University he would allow no private considerations to stand in the way of furthering the best interests of his *Alma Mater* who stands in need of the ungrudging service and unflinching devotion of all her *alumni* at this critical juncture. Whatever may be the faults of Sir Asutosh and we never spared him for these, graduates of all Indian Universities especially those of the Calcutta University are proud of him for the herculean industry and

whole-hearted devotion with which he served the University and the bold stand he has at last made for its independence. The public has a shrewd suspicion that Sir Asutosh was got rid of because he served his *Alma Mater* too well. We hope Mr. Basu would give no occasion to the public to suppose that his continuance in the office was due more to his "whole-hearted assistance" to the Government than to his all-absorbing devotion and enthusiasm for enhancing the dignity, prestige and freedom of the Premier University of India. It is not brain which the Indian needs. It is backbone which he sadly lacks. The retiring Vice-Chancellor is gifted with both. We have not yet any reason to suppose that his successor would in any way lack either of these, though in capacity for hard work he might not approach his masterful predecessor.

The Hindoo Patriot, April 4, 1923.

THE VICE-CHANCELLORSHIP.

Yesterday it was the Hare Street oracle that spoke. The cry has been taken up—to-day in Chowringhee. Do these university effusions come from a common fount of inspiration? Writes the "Statesman":

"The appointment of Mr. Bhupendranath Basu as Vice-Chancellor of the Calcutta University may be regarded as the appropriate commentary of the Governor upon the offensive political effusion which Sir Asutosh Mookerjee delivered as a Convocation address. If Sir Asutosh had observed the usual amenities it is probable that he would have continued in office, but a Vice-Chancellor who defies the Chancellor and the Minister for Education is obviously impossible. Hence a successor has been appointed."

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The only appropriate commentary upon the above effusion is that it is not based on fact. Sir Asutosh may or may not be

an *impossible* Vice-Chancellor but the fact is that this *impossible* Vice-Chancellor was invited by the authorities to accept office as Vice-Chancellor *after* he had delivered "the offensive political effusion as a Convocation address." No explanation is needed as to why a new Vice-Chancellor has been appointed. The Vice-Chancellorship cannot remain vacant. But listen again to the Chowringhee paper:

"Apparently Sir Asutosh Mookerjee relied on the difficulty of finding any one fill his place. But as Lord Randolph Churchill "forgot Goschen" so Sir Asutosh forgot Mr. Bhupendranath Basu, possibly he reckoned that since Mr. Basu was likely to be placed on the Public Services Commission he would have no time or inclination to concern himself with the tangled skein of the Calcutta University. If he thus reasoned he had not sufficiently studied the facts of the situation."

Sir Asutosh, the man "with the most capacious intellect in Asia"—we quote a high English official's tribute—may be credited with intelligence enough to know that if he goes out of office, somebody will come in. Sir Asutosh was concerned with whether he should accept office, under the conditions imposed upon him or no. He declined the invitation to serve for another term. There the matter rests and ought to rest. Sir Asutosh is not a child to think or reckon in the way our contemporary would have him think or reason. The newest way of arguing out a thing is for you to put into the mouth of your opponent words which he never uttered, or thoughts he never thought and then triumphantly to expose their hollowness. Sir Asutosh is not a child; Mr. Bhupendranath Basu is not a child. We agree. But are these arguments as advanced by our contemporary those of any other than children?

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Mr. Bhupendranath Basu is one of the shrewdest of political leaders. If he will turn out a successful Vice-Chancellor remains to be tested. Though he once represented the

University in the Council, he long gave up studying University questions. Is brushing up and replenishing knowledge at this period of life quite congenial to him? But what of his appointment in Lord Peel's Council?

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The Vice-Chancellorship is an honorary office. I don't know if the new University Bill which the Education Minister has in his great coat-pocket—provides for a paid Vice-Chancellor.

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A sparrow whispers into my ears that Pandit Madan Mohan Malaviya has sent his congrats to Sir Asutosh on his magnificent Convocation address and invited him to come in and infuse new life into the Legislative Assembly. I do not know if Sir Asutosh will listen. But if he goes, Bengal's loss would be India's gain.

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I am told, that after the Convocation, a pro-ministerial journalist went to Sir Asutosh and after venting his spleen on his patron—asked for some *jal khabbar*. As he was discomfited, out came he with a leader the next day venting his spleen this time on Sir Asutosh. Who is this double-faced man? Can the reader guess?

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Will Sir Asutosh join hands with Deshbandhu Das? In political agitation? In University re-construction or creation? I hear more than one rumour. Possibly it is not all *gup*.

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The Hindoo Patriot, April 6, 1923.

THE UNIVERSITY CONTROVERSY.

The real point at issue in the matter of the correspondence between H. E. Lord Lytton and the Vice-Chancellor is not the language of Sir Asutosh's letter but whether it was the

proper thing to have the correspondence published. It should be in the first place noted that the manner of publication was *constitutional*, a senator asking for an explanation from Sir Asutosh, as to why, considering his devotion to the University, he gave up its charge at a critical moment in its history and Sir Asutosh laying the correspondence on the table as the most convincing answer he could give. In considering this matter, we have to consider if His Excellency's letter to Sir Asutosh, Sir Asutosh's reply and His Excellency's second letter are all of them—or any of them—confidential. If it is true as stated, that none of them was marked *confidential* there is no bar of social etiquette against their publication. The letters appear to be demi-official letters treating of official matters and a matter of supreme public importance—university legislation. Had not there been a demand for explanation from Sir Asutosh as to why he declined the Vice-Chancellorship, no occasion would have arisen.

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Official and demi-official letters are not ordinarily intended for publication. When Lord Lytton penned his epistle or Sir Asutosh penned his reply, nobody knew that the correspondence would see the light of day. It is but natural that the authors of the epistles were unreserved and frank or to use the phrasing of an Anglo-Indian contemporary, even *careless*. It is the common factor and must therefore be left out of count in considering the matter. We do not know if the Vice-Chancellor was addressing the Chancellor or the Vice-Chancellor, who, by the way, is one of His Majesty's Judges, addressing His Majesty's representative in the province.

HARE STREET EFFUSIONS.

The Hare Street journal has followed up its salt tax writings and the virulent attack on the Legislative Assembly members with a vitriolic attack on Sir Asutosh. The paper,

which in its wild and impotent rage calls for the dismissal of Sir Asutosh from the High Court Bench on the ground, as alleged, that he has insulted His Excellency, has gone so far as to impute malice to a High Court Judge. The law is not complex on the point. A former editor of the paper in the old days had to pay the penalty for insulting another Indian High Court Judge. We do not know if history will repeat itself.

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The Servant, April 9, 1923.

LYTTON-MUKHERJEE CONTROVERSY.

The Governor of Bengal has caught a Tartar in Sir Asutosh Mukerji. The reply which the latter has given to His Excellency's conditional offer of Vice-Chancellorship of the Calcutta University to him for another term is one that ought to live and will live in the history of the University and indeed, of the Province and the country. We do not remember any previous instance in any part of the country in which any person far less one occupying the exalted position that Sir Asutosh does in the public and official life of the country felt it his duty to write a letter to the head of a local Government, couched in language of such uncompromising dignity and independence, language in which there is not the least tendency to mince matters, to call a spade anything else than a spade. Of the hypocrisy which passes for convention in the sphere of letter-writing in high life there is not a trace in Sir Asutosh's letter. Lord Lytton had, while offering the Vice-Chancellorship to Sir Asutosh in the interests of the University, thought it fit to couple the offer with the insulting condition that if it was accepted, Sir Asutosh must give an assurance that he would exchange opposition for whole-hearted assistance and not work against the Government or seek aid of other agencies to defeat the Government Bill for reorganisation of the University. Such an offer would have

been incomprehensibly foolish if made to any man with a grain of self-respect in him. When made to a man of Sir Asutosh's transcendental gifts and reputation for independence, it was simply outrageous. No wonder that His Excellency got more than he could have bargained for. After repudiating the imputations contained in the letter as unjust and unmerited, and challenging Lord Lytton to produce evidence in support of them, Sir Asutosh said:—"I send without hesitation the only answer which an honourable man can send—an answer which you and your advisers 'expect and desire.' I decline the insulting offer you have made." We need scarcely say that the whole country will applaud Sir Asutosh's action in this matter, and especially the frank and out-spoken language in which he has couched his letter. He has raised himself immensely in the public estimation by the course he has taken. As for His Excellency we are quite certain that he is both a sadder and a wiser man to-day than he was a week ago and in his concluding letter we almost see signs of repentance. It can be confidently hoped that he will never forget his experience in this case.—"*Tribune*."

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It appears from the published correspondence between Lord Lytton and Sir Asutosh Mukherjee, the late Vice-Chancellor of the Calcutta University, that the Bengal Government wanted to get rid of the latter and hence such a nasty letter was written to him which he could not swallow and which left no alternative to him but to resign. The charges made against him in Lord Lytton's letter were mostly of an untenable nature, as has been made clear by Sir Asutosh's spirited and effective reply. The true explanation for Government's attitude is to be found in the dominating and masterful personality of Sir Asutosh and the divergent and irreconcilable views he held about educational reform. The question really was as to who should regulate and control the policy of the University, the Government or Sir Asutosh. The quarrel is

of old standing and if Lord Ronaldshay could have hit upon a suitable successor he would have probably terminated the Vice-Chancellorship of Sir Asutosh long ago. As soon as the services of Mr. Bhupendra Nath Basu became available the difficulty was solved. The new Vice-Chancellor will not, however, find his office a bed of roses with such a tenacious and formidable opponent as Sir Asutosh Mukherjee, who is a man of indefatigable energy and extraordinary capacity and wields great influence as an authority on educational matters. Perhaps Lord Lytton will soon discover that it does not pay to quarrel with the 'Bengal Tiger.'—"*Leader*."

The Hindoo Patriot, April 7, 1923.

THE UNIVERSITY CONTROVERSY.

As we said in our last issue, the real point at issue is whether the publication of these letters should have been made. The rabid talk of the Anglo-Indian press about *removing* Sir Asutosh from the Bench has only the other merit of being insensate. The question of courtesy or discourtesy is in the publication. As to the tone of Sir Asutosh's letter, Sir Asutosh is, after all, human. Several charges were made against him and he met these vigorously and by a reference to facts and figures.

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Hare Street has been at some pains to discover grounds for unseating Sir Asutosh from the High Court Bench. Did not its Southern India brother of the *Madras Mail* once essay to pull Mr. Montagu out of office? But what of *Keranibagan*? With a lantern in hand it seeks to discover misstatements in Sir Asutosh's refutation of the charge that "he inspired articles in the press." Whose servant is the *Servant*? The country's? The people's?

The Bombay Chronicle, April 6, 1923.

CAUGHT A TARTAR.

Lord Lytton when he addressed his amazingly provocative epistle to Sir Asutosh Mukherjee, must have little dreamt that he would "catch a Tartar" in the latter. The speeches of both the Chancellor and Vice-Chancellor at the recent Convocation of the Calcutta University, no doubt, disclosed indications of the storm that was brewing behind the scenes, but the public must have been hardly prepared for the unedifying spectacle which was to be laid open to view immediately after. A dispassionate perusal of the extraordinary correspondence that has passed between the two high functionaries of the University, leaves little doubt in the mind that Lord Lytton is completely in the wrong and that Sir Asutosh is in the right. It is also fairly clear that his lordship has been grievously misled regarding the main issues of the controversy and that through his ignorance he has allowed himself to be used as a tool in the hands of designing persons who are inimical to the Vice-Chancellor. The various wholly unsubstantiated charges he has levelled most recklessly against Sir Asutosh prove conclusively that he has blundered mostly through ignorance. Otherwise how was it possible for Lord Lytton to believe that Sir Asutosh was an applicant for the post of Vice-Chancellor? As pointed out by Sir Asutosh, Lord Minto, Lord Hardinge and Lord Ronaldshay had all pressed upon him, term after term, during the past twelve years, to retain the Vice-Chancellorship. Lord Ronaldshay, in particular, implored him to remain in office and save the University from the surging wave of the Non-co-operation movement, which was threatening to engulf it. But for the stand Sir Asutosh made—and made at the risk of immense unpopularity for himself—the University would not have survived the shock it received. Lord Lytton is apparently

ignorant of the sacrifice Sir Asutosh then made and had been continuously making ever since he devoted his attention to the University. If he has heard of Sir Asutosh's previous connection with the University, he does not realise adequately the magnitude of Sir Asutosh's sacrifice for, and the splendour of his service to, the University.

It is apparent that Lord Lytton and the Minister of Education cannot tolerate an independent-spirited Vice-Chancellor however devoted he may be to the welfare of the University. Officialdom in Bengal has long been conspiring with certain official circles in Simla and Delhi to get rid of the "strong man" at the head of the Calcutta University. One has only to recall the dictatorial letter addressed a few years ago by Mr. Sharp, Secretary of the Education Department of the Government of India, to the Senate of the University, to point to the undisguised hostility in high official quarters which Sir Asutosh has had to face all along. These quarters could ill-brook the independence of the Senate and the frankness and manliness of the Vice-Chancellor. They wanted a tool who would carry out official mandates. In hounding Sir Asutosh out of the post and placing it in charge of one who will be more subservient to official dictation, Lord Lytton and his colleagues may think that they have after all succeeded in putting the halter round the neck of the University, but we are afraid they are mistaken in their view. If there is any self-respect left in the Senate, it is sure to put up a manly fight for its independence. We are confident that the Senate will not fail to rise to the occasion. Though Sir Asutosh has surrendered the reins of office, he will not, we are sure, rest on his oars but will continue to serve the University with the same zeal and independence as before. The thanks of the entire public of Bengal are due to Sir Asutosh for his unparalleled services to the cause of education. Would that the Bombay University had such a devoted and selfless worker in its cause as the illustrious Bengalee patriot.

whom the bureaucracy has been trying to belittle and thwart, but whom it has only succeeded in raising still further in the estimation of the country !

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The Behar Herald, April 7, 1923.

The game of Politics is charming and fascinating so long as political opponents stick to their politics only and observe the ordinary rules of courtesy and gentle breeding. Politics assumes a sickening and nauseating aspect when principles are left to take care of themselves and the parties rush to personal vituperation and mud-slinging. The Calcutta University controversy has now reached a stage which is at once deplorable and disgraceful. Sir Asutosh Mukherjee's disclosure of the correspondence between him and Lord Lytton on the proposal to re-appoint Sir Asutosh as Vice-Chancellor has created a sensation, which in a season which is notorious for dearth of 'copy,' has supplied ample food for the party press. If the matter, however, is calmly studied, one cannot but criticize strongly the action of Lord Lytton in writing a provoking letter to the retiring Vice-Chancellor, making serious, yet unfounded charges and insinuations as regards his conduct. Sir Asutosh grasped the opportunity to apply his Nasmyth hammer to crush the feeble arguments of the Chancellor and in a vigorous letter defended his action and asked Lord Lytton to prove his statements.

Sir Asutosh Mukherjee's position is unimpeachable. The points that he urges,—*viz.*, that the Government have been wrong in quietly forging a piece of legislation to secure complete control over the University without consulting the Senate and secondly that the Vice-Chancellor must bind himself to no interest except the honour of the University—are unassailable. He can boldly repudiate the charge of having inspired articles in the Press, though we do not know why he

did not refer to the Publicity Officer's canvassing for publication of anti-University articles and his tea-party to pressmen, where the Minister of Education quietly conversed on the forthcoming University Bill. But many may think that it was not necessary to use strong language where incontrovertible facts and arguments were arrayed on his side. All he need have done was to have adopted the quiet Gandhi smile of disdain and contempt and at the same time of conscious superiority. Instead he has succumbed to the temptation to use violent language—a thing which defeats its own purpose. On the other hand, many will rightly believe that the insulting letter of the Chancellor needed a telling reply and Sir Asutosh by standing by his guns has displayed courage and independence of a high order. The fact, however, remains that the controversy has become bitter and personal and this is regrettable.

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The Telegraph, April 7, 1923.

The meeting of the Senate of the Calcutta University held on Tuesday last, an ephemeral thing of nearly 2 hours' duration, will have a perpetual lease of life in the minds of the country. To give in to a joke that comes uppermost, it was like a dinner at which the greater part seemed to be a disappointment. The bill of fare, the agenda, was the most ordinary—*dal bhat*, and the rest. It offered no temptation to the guests, and one could hardly account for the unusually large attendance of the members as well as of the visitors. The fact that the meeting was the last under the presidency of Sir Asutosh was not in itself temptation enough for this far-out-of-the-ordinary look of the west hall of the Senate House. The Press table was over-crowded—there were two reporters from the *Englishman*, one brown and one white, besides at least one for each of the other leading papers. The *menu* was exhausted, no item being left, and the Press people

were almost on the verge of the thought that they had come in vain, when Mr. K. K. Chanda's question as to whether it was a fact that the Vice-Chancellorship was offered to Sir Asutosh, but he declined, heralded the coming in of something worth the trouble and the tedium already borne. The retiring Vice-Chancellor rose and after a spell of silence, he began his speech, looking unusually grave and speaking in a rather uncommonly deep-sounding bass voice. The introduction was soon over, and real interest grew when the recital of the circumstances preceding the delivery of the Governor's letter at Sir Asutosh's house even before the Convocation closed, was made. But nearer the bone, sweeter the flesh. The feeling of the meeting was intense when the senators and the visitors heard of the conditions on which hinged the re-appointment of Sir Asutosh. This tenseness was mollified when came the great reply thundering out the refusal to "spy" on and "subserve" Government. The feeling of relief it gave rise to, now gushed out in cheers. Bright smiles, gaping jaws, strained eyes, interjections of admiration at this heroic reply, under-toned ejaculations of surprise—these were the stuff that a journalist, who can properly use his eyes, saw on the canvass. What figure would you like to place by the side of Sir Asutosh? Pandit Iswar Chandra Vidyasagar? Verily, we Indians have a happy knack of misjudging, judging before time.

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The Indian Social Reformer, April 7, 1923.

The question of relation of Indian Universities to the Education Minister under the Dyarchic dispensation, has been forced to the front by the correspondence between Lord Lytton and Sir Asutosh Mukherji, which was published last week. Lord Lytton, as Chancellor of the University *ex-officio*, addressed what can only be described as a bullying

letter to the Vice-Chancellor, Sir Asutosh Mukherji, stating that he, the Chancellor, was "anxious to retain his services as Vice-Chancellor" but that "if they were to be used in opposition to Government in the belief that he (Sir Asutosh) was thus serving the University, the continued occupation of that post would be impossible."

We do not know anything about Lord Lytton except that he is the son of his father, and that he occupies the position of Governor of Bengal and is *ex-officio* Chancellor of the Calcutta University. Sir Asutosh Mukherji is the most eminent Indian in Bengal for character, learning and capacity. That Lord Lytton should have addressed him in the terms quoted above, shows how, apart from political and economic consequences, intellectual and moral values are apt to be distorted under our present topsy-turvy system. Sir Asutosh Mukherji, however, is too great a man and a scholar to be a courtier and he dealt faithfully in his reply with Lord Lytton. After disposing effectively of the peevish accusations made against him, he told the Governor that His Excellency was mistaken in thinking that he was an applicant for the post of Vice-Chancellorship.

Lord Lytton had the astonishing effrontery to suggest in his reply that a recent domestic bereavement had made Sir Asutosh's task as Vice-Chancellor a burden too great to be borne longer by him! Sir Asutosh does not want anybody's assistance to bear his grief and Lord Lytton might have refrained from intruding upon it. A Governor is not, we trust, above being a gentleman.

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The Capital, April 5, 1923.

Now we know why Sir Asutosh Mookerjee is no longer Vice-Chancellor of Calcutta University with which he has

been identified—"the arm and burgonet"—for more than a decade. The cat was let out of the bag at the meeting of the Senate at which he presided for the last time yesterday; and an ugly black cat it is of fateful import. Sir Asutosh was asked by a Senator why he had refused another term of office. In reply he read the correspondence which had passed between himself and Lord Lytton, the Chancellor. For the Philistine it is as amusing as the recent newspaper encounter between Mr. Arthur Jones, the dramatist, and Mr. Wells, the novelist; as edifying as Marie Corelli's showing up of Sir Arthur Yapp, who acted as Director of Food Economy during the War. For the Bengalee patriot and lover of culture it is Dead Sea fruit.

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On 24th March Lord Lytton left College Square after the Convocation of Calcutta University in high dudgeon. He was furious with Sir Asutosh Mookerjee who had dared to stand up to him and his Minister for Education. The back of his hand was all he would give to the burly and boisterous Vice-Chancellor. To read the letter His Excellency addressed to his dear friend on that very day, the 24th March one would suppose it was written on his return to the security of Government House after deliberately scorning the scriptural injunction to let the sun go down on his wrath. But that would be a delusion. We learn that the ponderous missile was forged before the Convocation. A sort of "thanking you in anticipation" compliment with which we editors of newspapers are so familiar. It reminds me of a story once told by Gladstone to an Irish audience. He and some friends visited a button factory in Birmingham. Their attention was arrested by the monotonous ejaculations of an old puncher. The statesman stopped to listen and found the man was repeating with unfailing insistence the formula "Damn the man who wears this button." "Why friend?" asked the G.O.M. "Well, you see sir," replied the puncher, "these buttons are so bad that they are bound to break the first time they

are used and the wearers are sure to damn the man that made them. I am damning them in anticipation so as not to be left." Exactly the philosophy of Lord Lytton in his dealing with Sir Asutosh.

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I don't think Lord Lytton would have written his letter if he thought it would be published in the newspapers. It reveals, to use the language of Locke, an uneasiness or discomposure of mind with a present purpose of revenge ; worse than that it was wholly gratuitous and therefore a blunder in tactics. Had Sir Asutosh appealed to High Heaven like Job " that mine adversary had written a book " he could not have been better served than by this farrago of wrathful accusations. The gist is in the following quotation :

" Your criticisms have been destructive rather than constructive ; you have misrepresented our objects and motives, and instead of coming to me as your friend and Chancellor with helpful suggestions for the improvement of our Bill, you have inspired articles in the Press to discredit the Government. You have appealed to Sir Michael Sadler, to the Government of India and the Government of Assam to oppose our Bill. All this has been the action not of a fellow-worker anxious to improve the conditions of co-operation between the Government and the University, but of an opponent of the maintenance of any connection between the two." .

By making such assertions and insinuations of a learned jurist and accomplished controversialist, Lord Lytton delivered himself into the hands of the enemy to receive a trouncing almost unparalleled in the history of Bengal since the time of Warren Hastings and Philip Francis. Sir Asutosh glowered in the fact that the button was off the foil and showed his unskilful antagonist no mercy. It is best to quote his *ipsissima verba* :

" You complain that I have appealed to the Government of India and the Government of Assam. You will

be surprised to hear that what I have done has been perfectly constitutional. In your letter, dated the 11th January, 1923, you stated explicitly that I would be free to take what steps I pleased to discuss the Bill with the Members of the Senate. In my reply, dated the 14th January, 1923, I stated that in view of the importance of the questions raised, I had decided to give an opportunity to every member of the Senate to discuss the provisions of the Bill. The Senate, it may not be known to you, includes His Excellency the Governor of Assam, the Member of the Council of the Governor-General in charge of the Department of Education, the Minister for Education in Assam and the Director of Public Instruction in Assam. The papers were forwarded as confidential documents to each of these gentlemen. If I had withheld the papers from them, they would have been entitled to make a legitimate grievance against me. If the result has been that they have formed an unfavourable opinion of the measures devised by your Government, and have taken such steps as they consider necessary and proper, you may regret it, but surely that is not a ground for complaint against me. You also make a grievance that I have appealed to Sir Michael Sadler. Your Government, notwithstanding my advice and the advice of the Senate, has unceremoniously rejected the recommendations made by the Commission over whose deliberations Sir Michael Sadler presided. If I have intimated this fact to Sir Michael Sadler—a fact which has been a matter of public knowledge for many weeks past—I did it in the best interests of the University and of the country. Again, you do not hesitate to assert that I have inspired articles in the Press to discredit your Government. This is a libel and I challenge you to produce evidence in support of this unfounded allegation.

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" I notice that you charge me with having misrepresented your objects and motives. I most emphatically repudiate this unfounded charge. On the other hand, it would be interesting to know whether when you stated to the Legislative Council that your 'anxiety to consult the authorities of the University and to obtain their support as far as possible, was responsible for the delay' you were already aware of the attitude taken up by the Government of India. If you have the courage to publish to the world all the documents on the subject and the entire correspondence which has passed between us, I shall cheerfully accept the judgment of an impartial public.

One feels sorry for Lord Lytton, but he asked for it, even for this rankling Parthian dart :

I am not surprised that neither you nor your Minister can tolerate me. You assert that you want us to be men. You have one before you, who can speak and act fearlessly according to his convictions, and you are not able to stand the sight of him. It may not be impossible for you to secure the services of a subservient Vice-Chancellor, prepared always to carry out the mandates of your Government, and to act as a spy on the Senate. He may enjoy the confidence of your Government but he will not certainly enjoy the confidence of the Senate and the public of Bengal. We shall watch with interest the performances of a Vice-Chancellor of this type, creating a new tradition for the office. I send you without hesitation the only answer which an honourable man can send,—an answer which you and your advisers expect and desire : I decline the insulting offer you have made to me.

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The only hit Lord Lytton made in the whole conflict was when he lay prone on the ground. It was the stab of a dying Fuzz Wuzzy. His Lordship wrote :

Now that our official correspondence over the difficult matter of the University is, for the time at least, brought to an end by your letter of yesterday, I hope that you will experience some relief from the strain it must have caused you. I have never forgotten the burden thrown upon you by a great bereavement and by the dual nature of your work as a Judge and a Vice-Chancellor, and I should not forgive myself if I had carelessly or unnecessarily added to that burden. My object has been to retain your help as Vice-Chancellor both for the sake of the University and for myself personally. But do not let me re-open a discussion you have a right to close. Let me only hope that your recent ill-health is a passing defect and that it has not been aggravated by your exertions of Saturday.

A cheap sneer that must have made Owen Meredith turn in his grave.

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Mr. Bhupendranath Basu, Member of the India Council, has accepted the position Sir Asutosh Mookerjee spurned, on what terms we know not. He has the reputation of Silken Thomas, but if the recent policy of the Government of Bengal in regard to Calcutta University is not radically changed I am afraid Lord Lytton will find he has caught a Tartar.

“She named the child ‘Ichabod’ saying,
‘The glory is departed.’”

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The Capital, April 12, 1923.

I have just read an interesting blue-book which gives the piquancy of irony to the conflict between the Government

of Bengal and Calcutta University. It is the report of Committee on Indian Students, 1921-22, of which Lord Lytton was the Chairman. It was signed by all the members on 14th September, 1922. The following quotation is from para. 84, Chapter V :—

“India has now been set on the road to self-government and autonomy, and it must be obvious that her sons and daughters ought to be able to receive their education within her own borders. We believe, therefore, that the only permanent solution of the problem is the development of education in India in all its branches as early as possible. This view has been pressed upon us by all the witnesses that have appeared before us. The position is perhaps best summarised thus by Sir Charles Mallet : ‘ It is, I believe, in the development of education in India that the only permanent solution of our problem lies. Hitherto the tradition has been that only men trained in England were qualified for the prizes of their profession in Indian administration, medicine, law. We have readily encouraged Indian students to come here, fit and unfit, educated or uneducated, and have taught them that a smattering at least of English education was the best recommendation for professional success. Until we frankly abandon that tradition, Indian students will inevitably flock here, and probably, as time goes on, in numbers with which British institutions will refuse to cope. We are at present manufacturing the difficulties we deplore. May it not be well to consider whether this tradition should not be given up and a new tradition substituted, namely, that India must and can provide an adequate education even for the ablest of her sons? Instead of trying to make good Indians into indifferent Englishmen, to superimpose a superficial English training in a few years at Oxford or a few years in London at the Bar, might it not be possible to develop an Indian type at least as highly educated and as competent even for administrative purposes as any hybrid? Such an undertaking would be slow and difficult and costly ; but may it not be that the change has to come? It would mean raising the standards of Indian Universities, and of Indian education generally, to levels never yet attained. It would mean an Indian Bar and Judicature, trained, organised and developed on their own lines. It would mean a highly trained Medical Service, and opportunities for medical and industrial training far in advance of anything yet attempted. It would not, of course, mean, for many years at any rate less intercourse with England or less intellectual stimulus from English sources ; quite

the reverse. But it would be a natural instead of an unnatural system, and its home would be in India, not here. I do not underrate the difficulties involved in adopting such a policy fully and frankly. But I submit that it may prove to be the only final remedy for the difficulties we find in the Indian student problem to-day.' The same view was expressed by Sir W. Meyer as follows: 'The great difficulty in regard to Indian students is the number of men who come over, very many of whom would much better be trained in India itself. We cannot, of course, prevent such students leaving India for study, or so-called study, in England, but a good deal might be done by the Indian Government to minimise the attractions which draw them.'

We have expressed the view that the educational side of the problem can only be solved by the improvement of conditions in India; and we desire to repeat our conviction that no Government in India, whatever its constitution should be satisfied until the Universities of that country are staffed with the teachers and equipped with the material necessary to ensure the best education which any Indian can require. When that has been done, no Indian will be under the necessity which now exists to seek his education abroad.

Recommendations in this sense have already been made by the Royal Commission on the Public Services, the Calcutta University Commission, and the Industrial Commission. Many of them, no doubt, involve considerable expenditure, and others are debatable matters of policy; but we desire to point out that these bodies which have investigated the conditions in India have indicated directions in which the object which we have in view might be accomplished."

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In his now famous Convocation Speech, his passionate swan-song, Sir Asutosh Mookerjee with conscious pride described the achievement of Calcutta University under his direction in the attainment of the ideal of Sir Charles Mallet. He then referred to the particular passages I have quoted from the Lytton Report and boldly claimed credit for the work performed. He said:—"Here in Calcutta we have for years past striven resolutely for the realisation of this ideal. The obstacles and difficulties have been numerous and powerful. We confidently claim reconstruction and development on the basis of a sound and generous educational policy, not

destruction or curtailment according to the desire of administrators; for it must not be forgotten that we have been first in the field, we have achieved a large measure of success, we have set the example to others, and though we have found imitators, ours is still the one University in India whose name is familiar in western seats of learning as an institution devoted to teaching and research. We do not, while we maintain this, ignore the often undeserved cavil at our standards. Notwithstanding the defects of our methods and the deficiencies of our implements, our graduates and undergraduates have distinguished themselves in every rank of the public services and the learned professions where they have irresistibly penetrated in ever-increasing numbers. Finally the significance of the patent fact cannot be overlooked that it has now become well nigh impracticable to retain in our employ our University teachers, as they are constantly exposed to the temptation of higher emoluments offered by the authorities of reformed or newly constituted Universities, who have discovered that, after all, men imbued with our traditions may also help them in the realisation of their new ideals."

That the Government of Bengal, of which Lord Lytton is the head, should seek to curb the beneficent activities of the only University in India which has responded to the higher call, simply because certain small men of slave mentality are jealous of the daring genius of the leader, is an irony to shake Hell with uncontrollable mirth.

The Empress, April 8, 1923.

With the exception of Chowringhee and Hare Street, there has been a genuine outburst of feeling and a chorus of congratulations all over the country at the bold attitude taken up by the Hon'ble Justice Sir Asutosh Mookerjee, late Vice-Chancellor of the Calcutta University, against the bureaucratic

Government of Bengal. Indeed one cannot but come to a conclusion after reading the correspondence which passed between Sir Asutosh and Lord Lytton that his Lordship's attitude towards the distinguished educationist, who has done so much for higher education in the country, and whose services at the time of the outburst for National education as well as when the country went mad after non-co-operation were of the greatest help in saving the student population, was one of questionable character. That His Excellency has been worsted in the fight is also apparent to one and all. Lord Lytton evidently thought that Sir Asutosh was hankering after the Vice-Chancellorship and therefore he was prepared to take mildly all sorts of rebuffs and insults at the hands of the Chancellor. Evidently this was uppermost in His Excellency's mind when he referred to the dual character of the service of Sir Asutosh, but he evidently forgot that if His Imperial Majesty had the power to appoint a Governor, the same august authority also signed the letters patent for High Court Judgeships. Indeed the treatment meted out to Sir Asutosh by His Excellency and his Minister fully deserves the way in which it has been exposed and condemned by the public. Lord Lytton brought some charges against the Vice-Chancellor whose reply challenging the Chancellor to substantiate them is indeed worthy of Sir Asutosh, and we sincerely wish that for the prestige of his high office, His Excellency will take up the gloves, enter the lists and vindicate his position. Sir Asutosh distinctly means that but for the office which His Lordship holds, a case of libel would have been brought against him.

The Hare Street oracle of wisdom characterises Sir Asutosh's speech as "discourteous" and "unmannerly" and questions the propriety of retaining his services as a Judge of the High Court. The Chowringhee oracle, however, has the candour to admit that as Sir Asutosh was not consulted as a colleague, he was entitled to act independently on behalf of

the University "which owes so much to his abilities and energies." Lord Lytton evidently forgot, what the *Statesman* only the other day observed, that "for much of the personal ascendancy, Sir Asutosh Mookerjee can scarcely be blamed. He has great intellectual qualities of which all Bengal is or ought to be proud. He has unstintingly devoted to the affairs of the University both great abilities and immense energy. Its progress has been mainly due to his self-sacrifice." And yet in spite of all these services, the mushroom Minister, whose catalogue of qualifications is exhausted when we say that he is a son of late Sir Romesh Chandra Mitter, had the effrontery to hurl abuses at him through his Chief. There can be no question that both of them have been rightly served and that the great "Bengal Tiger" has vindicated his stripes and given the lie direct to the oft-repeated accusation of slave-mentality of the Indians. When we have in our midst such a man—he is indeed a superman—who can speak and act fearlessly according to his conviction, we feel that there is yet hope for us. Sir Asutosh has taken a manly stand—a stand of which every Indian ought to feel proud—and we have not the least doubt that it will have a very great moral and educative effect on generations yet unborn. In many respects Sir Asutosh has held before us a high ideal and here is another phase of this great man, characteristic of him and him only. Bengal, nay India, should rejoice that though it has been deprived of his services as a Vice-Chancellor, he has set an example which will inspire and cheer up his countrymen for generations to come.

The Servant, 16th April, 1923

The correspondence between Sir Asutosh Mukherjee, the redoubtable Vice-Chancellor and Lord Lytton, the amiable Governor of Bengal, will be read with interest all over India. The record of the Calcutta University, in an uncompromising and on occasions, unnecessarily self-assertive defence of its

position is unique. The crushing reply that the Senate under the influence of Sir Asutosh sent to Mr. Sharp, then the Olympian God of Simla in charge of educational policy created something of a sensation even at that time. But the acrimonious controversy that has been raging for the past one year between Mr. Provas Chandra Mitter, the Minister of Education, and University authorities is something more than a personal episode. It has divided Bengal, its politics, its literature and its press into two camps. On one side is Sir Asutosh Mukherjea easily the greatest personality in modern Bengal, a host in himself. He has with him the Senate and the Professoriate of the University and a large section of the educated classes of Bengal. Opposed to him in active campaign is the Ministry, the Modern Review, with Jadunath Sarkar in the background, and a section of the press. The Governor has now openly joined his Ministers and the insulting letter accusing Sir Asutosh of high crimes and mis-demeanours is an open declaration of war. In fact Lord Lytton asks Sir Asutosh to resign his office and make himself free to fight him in the open.

Behind the personal interest always attached to the activities of such outstanding personalities as Sir Asutosh Mukherjea, there is a vital principle of educational policy involved in the fight. The chief and unavoidable fact with regard to Indian education has been the control which the Government has uniformly exercised on academic institutions. The tentacles of the bureaucratic octopus were being interminably stretched to every vital organism in our educational life. The Government has resented even the theory of academic autonomy and every attempt made to stifle any independence on the part of the University. But in Sir Asutosh the Calcutta University had a Vice-Chancellor who was able by the sheer force of his personality to withstand the encroachments of Governmental authority and convert it from an examining body into a live centre of learning

worthy of the highest traditions of scholarship. The new Calcutta University, which made such phenomenal developments as a seat of learning and scholarship, and which reared within its own walls a tradition of research and academic worth all too unique in India was also the institution which came out with flying colours after the inquisition of a Royal Commission and which scored in points in open fight with Sharp. The effort that is now made by Lytton, Mitter and others is to destroy the autonomy that the University had developed under Sir Asutosh Mukherjee and to pull down the imposing structure of post-graduate studies which was the special feature of Sir Asutosh's system. But how long the people of Bengal will tolerate a Vice-Chancellor who is a nominee of the Government House and whose position depends upon the good graces of the Governor and the Ministry remains to be seen. It is a great battle that is being fought out in Bengal to-day. It is whether education should be controlled nationally or by government authorities.

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The Hindu, April 12, 1923.

lytton-Asutosh Mukherjee correspondence which by the latter was not to continue as Vice-Chancellor of the University which he had so zealously served for near as long as he had been before the public for some days now. Certain insinuations were made by Lord Lytton and he got a

glad trouncing from Sir Asutosh's trenchant blade. There the matter ought by all rights to have rested—as it indicates how the bureaucracy wants only subservient and fawning underlings. It is not a new truth which this has revealed. But for once the Bureaucracy found the man who could stand up against it: and there is woe and lamentation both in Chowringhee and in Hare Street, which have for the nonce forgotten their quarrel about Lord Lawrence and his frontier

policy and such other high themes in their concern that the 'Trimmers' and the Man Phasers' gospel has been shattered. Educated Bengal opinion which the *Bengalee* to hand to-day reproduces is pretty emphatic and in unison that Lord Lytton forgot his position and was betrayed into pettiness, and left the great Vice-Chancellor no escape from the reply which he gave. It was an undignified position for the head of a Government that he "should have dared to bribe" a Vice-Chancellor and only got a trouncing in return. That apart, our point is that the attacks in the Anglo-Indian organs of Calcutta look very like inspired. Piquancy is added by the fact that while Lord Lytton insinuated that Sir Asutosh made inspired attacks through the Press, the Publicity Officer of his Government actually sought to conduct a propaganda in the press against the University. The *Englishman* "must ask, how is it possible to allow a Judge of the High Court to continue to remain empowered to exercise his high functions when he writes in such terms to the representative of the King-Emperor?" The record of our contemporary makes this question extremely silly. The *Statesman* bases its anathemas on the ground that Lord Lytton's letter was "manifestly of a private character": and "it is even possible that the letter was endorsed 'Confidential'—if so, Lord Lytton will do well to remember that for some correspondents the words 'strictly confidential' necessary." Our contemporary's references to what are "manifest" as well as "possible" things and its final advice to Lytton look suspiciously like inspired. But alas and truly, 'defenceless antagonist'—because indefensible on the p issue—"whom Sir Asutosh chose to belabour with his heavy bludgeon." If the boot were on other leg—well we dare not then even imagine our Anglo-Indian friends' hallelujahs. Which is the measure and the meaning of this frenzied outburst.

The Sind Observer, 10th April 1923.

“AN HONORABLE MAN'S ONLY ANSWER.”

The Calcutta University, under its distinguished Vice-Chancellor, Sir Asutosh Mukherjea, has resisted all attempts at officialisation, and has done wonderful work by way of encouragement of research. The splendid munificence of Sir Tarak Nath Palit and Sir Rash Behari Ghose has enabled the University to forge ahead in original work. But of late the finances of the University have fallen below the former level on account of decreased receipts due to the non-co-operation movement. The Bengal Minister for Education was not willing to assist the University unless it had submitted to his dictation. Bills have been framed to curtail the independence of the University by largely officialising it. Lord Lytton, the Governor of Bengal, as Chancellor of the University, wrote a letter to the Vice-Chancellor, Sir Asutosh, which, to say the least, was very undignified, “of a bullying and hectoring nature.” We do not think the Governor's interest in the University is larger than Sir Asutosh's, who has for years devoted his undoubted talents to the building up of a University without a parallel in India. But the whole trouble arose on account of old jealousies existing between the Bengal Ministers and the “strong man” of the University. Yet it was not necessary for a man in the position of a Governor to pen a letter unworthy of his high position. Without writing the letter His Excellency could have gazetted Mr. Bhupendra Nath Basu as Vice-Chancellor and ended the matter there.

Sir Asutosh Mukherjea replied by flinging the insult back in the face of him who had offered it. One is reminded of the fierce independence of Raja Ram Mohan Roy and Pandit Iswar Chandra Vidyasagar of bygone days on

reading Sir Asutosh's reply. Verily, the traditions of the old generation of Bengalees, so fearless, so patriotic and so independent, have not yet died away in that land.

The Bombay Chronicle, 12th April 1923.

LORD LYTTON'S VAIN LAMENTATIONS.

SIR ASUTOSH DELIVERS A BROADSIDE.

Lord Lytton has paid dearly for his part in the Calcutta University drama. At the behest of the Educational Minister, Lord Lytton tried to play the part of Cæsar, but when the pigmy over-did the giant's part, the patient Colossus (of College Square) sprang upon him with both feet. All Bengal, except our toadies in ordinary, congratulates him on the severe trouncing administered. Even Europeans admit that His Excellency blundered in provoking the just chastisement from the Vice-Chancellor; only they deplore that the head of the province should have been rolled in the mud to the detriment of prestige. Not that they care a rap for anything except their pride and pocket generally; but it is comic to see the "Englishman" and the "Statesman" jointly declaring Sir Asutosh's unfitness for the High Court, on the ground that he gave the King-Emperor's deputy so severe a dressing-down. When it suits them, they abuse men like Ripon and Hardinge, but now they pipe about the divinity that doth hedge patrician placemen "reigning" abroad. Furthermore, the "Statesman" hints at the desirability of depriving Sir Asutosh of his University fellowship—a poltroonish gesture like that of the Inns of Court solemnly discharging Mahatma Gandhi from their precious society. Some mischief-maker put it in Lord Lytton's head that he was a born educationist. Was not his work on the Students' Committee in England of a monumental character? Of course it was. Lord Lytton, like Malvolio, meditates on the nobility of the soul, and mistaking the tribute of his shadow for world-appreciation, he decided to act; not

a mere ornament he, but an active guide in the University; and he came to grief.

Tuesday's Bombshell.

It was well-known that Lord Lytton had left the Convocation of 24th March in high dudgeon. He went home in a peppery fret and after him went his hooded familiar, Mr. P. C. Mitter, with a brow of thunder. Sir Asutosh Mookherjea was no longer to be the Vice-Chancellor; he talked in the open University of academic independence—in an age of rice-controls and coal-controls and oil-trusts and debenture-holds—when he should have held his peace by the side of Majesty. On Saturday came the news that Mr. Bhupendranath Basu would supplant Sir Asutosh. Mr. Basu is a member of the India Council, now here for his health and engaged to serve the Public Services Commission, and thereafter probably to serve in the Bengal Executive Council. He is, out and out, a man of the world and if only he and Sir Asutosh could be brought to deadly grips the place could be made free for rectorial pranks of minor worthies. That consummation does not seem easy, for Mr. Basu wants the integrity and freedom of the University to be un-impaired. Moreover the Vice-Chancellor does not govern the University. It is the Senate that does it and the Senate looks up to Sir Asutosh for guidance. Mr. P. C. Mitter is mighty in the Secretariat, but he is referred to in irreverent language by the University people. But to proceed with the story. The Senate met on Tuesday evening when the retiring Vice-Chancellor was asked whether he had declined the continuance of office. He replied that an offer had been made to him, subject to certain conditions of servile good conduct. He had declined the proposition as it did not come in his line. He placed the correspondence that passed between him and the Governor on the table, and when it was published in the Press, there was a rare sensation

in Calcutta. The Anglo-Indian Press said that the correspondence was confidential; it was nothing of the kind and the lie has made sympathy for Lord Lytton really more difficult. He passed the whip, stripped himself bare and then he had the hardihood to taunt his adversary! The sad consequence has fairly doomed Lord Lytton's credit for statesmanship, a doubtful quantity at the start.

The Correspondence.

It has been remarked by a student that the Lytton-Asutosh correspondence will bear comparison with the letters of Johnson and Lord Chesterfield. On the evening of the Convocation day, a peremptory note was sent to Sir Asutosh, telling him that the Vice-Chancellorship would not be his unless he really co-operated in the law signification of the term in India. Lord Lytton said:—"I have asked for your suggestions, and I should welcome your criticism, provided it is offered as a fellow-worker and not addressed to outside bodies. The continuance of the course you have followed during the last few months would entirely preclude my favouring your re-appointment. Hitherto you have given me no help; you have on the contrary used every expedient to oppose us. Your criticisms have been destructive rather than constructive; you have misrepresented our objects and motives, and instead of coming to me as your friend and Chancellor with helpful suggestions for the improvement of our Bill, you have inspired articles in the Press to discredit the Government, you have appealed to Sir Michael Sadler, to the Government of India and the Government of Assam to oppose our Bill." None of these are outside bodies. Sir Michael Sadler is a friend of the University; the Government of India have to sanction the Bill; Assam is a constituency of the University. But why didn't he cringingly *co-operate*, like a fellow-worker?

Tremendous Broadside.

Johnson talked of the difference between a lord among wits and a wit among lords. The airy presumption and false suggestion of the letter demanded a straight reply and it was a straight reply from a man who never once mislaid in his backbone in the stress of advancement. The whole reply is a classic of courage and telling refutation. It will not bear paraphrase and I have to take four extracts to show the quality of the reply so badly mutilated by the Associated Press:—

You complain that my criticisms have been destructive rather than constructive. Yes, the criticisms have been destructive of the provisions of the Bills which appeared to me and to my colleagues on the Senate to be most objectionable, framed, as we did not hesitate to record, from a political and not an educational standpoint. You seem to regret that our criticisms have not been constructive, but you have never cared to invite the University to frame a constructive scheme for the benefit of your Government. I have on more than one occasion, as you will no doubt recollect, offered to draw up a Bill with the assistance of my colleagues on the Senate and representatives of your Government—but I have received no response. You complain that I have hitherto given you no help. I maintain that I have constantly offered you my help and advice which, for reasons best known to you alone, you have not accepted. I have written to you letter after letter—even in the midst of terrible sorrows—commenting in detail on the provisions of the Bills. You have never cared to reply to the criticisms thus expressed.

Lord Lytton's Eloquent Silence.

In his rejoinder Lord Lytton observes eloquent silence in regard to the countercharge. He did not want more!

Sir Asutosh proceeds "I shall finally consider your offer to reappoint me as Vice-Chancellor subject to a variety of conditions. There are expressions in your letter which imply that I am an applicant for the post and I am in expectation of re-appointment. Let me assure that if you and your Minister are under such an impression you are entirely mistaken. You ask me to give you a pledge that I shall exchange an attitude of opposition for one of whole-hearted assistance."....."I quite realise that I have not in the remotest degree tried to please you or your Minister. But I claim that I have acted throughout in the best interests of the University notwithstanding formidable difficulties and obstacles, and that I have uniformly tried to save your Government from the pursuit of a radically wrong course,—though my advice has not been heeded. I am not surprised that neither you nor your Minister can tolerate me. You assert that you want us to be men. You have one before you, who can speak and act fearlessly according to his convictions, and you are not able to stand the sight of him. It may not be impossible for you to secure the services of a subservient Vice-Chancellor, prepared always to carry out the mandates of your Government, and to act as a spy on the Senate. He may enjoy the confidence of your Government, but he will not certainly enjoy the confidence of the Senate and the public of Bengal. We shall watch with interest the performances of a Vice-Chancellor of this type, creating a new tradition for the office.

I send you without hesitation the only answer which an honourable man can send,—an answer which you and your advisers expect and desire: I decline the insulting offer you have made to me.

Yours sincerely,

ASUTOSH MOOKERJEE.

His Excellency the Earl of Lytton, G.C.I.E."

Feeble Sarcasm.

The reply was so staggering that Lord Lytton, all a-sprawl, tried a bit of sarcasm to cover his discomfiture. "Let me only hope," he weakly replied, "that your recent ill-health is a passing defect and that it has not been improved by your exertions of Saturday"!! (Saturday was the Convocation Day on which Sir Asutosh delivered his remarkable address in the tortured hearing of Lord Lytton.) What mighty retort! The incident closes, but it is to be feared that certain comedians will exploit the Governor's natural pique and urge the insensate opposition to the greatest Indian educationist of the present generation. More power to his arm!

* * * *

We desire to extend a cordial and respectful welcome to our new Vice-Chancellor. Mr. Bhupendranath Basu is a distinguished graduate of this University and took his M.A. Degree in English in 1880. He was first elected as a Fellow of this University by the Graduates in 1895. In 1903 he succeeded the Hon'ble Dr. Asutosh Mookerjee, as he then was, as a representative of the Senate on the Bengal Legislative Council. He continued to represent the University in that capacity till 1906. He acted as a member of the Syndicate during the years 1906, 1907 and 1917.

Our readers will no doubt recall the important part taken by Mr. Basu in the public life of the country as a Member of the Imperial Legislative Council and as President of the Indian National Congress, and as a Member of the Council of the Secretary of State for India. Every person interested in the development of education on right lines in these difficult times will look forward to his wise and tactful guidance.

THE MEDICAL REGULATIONS.

It was an open secret that for sometime past that our 'friends' in England had been making desperate efforts to exaggerate the shortcoming of the Calcutta University and thereby shut out our graduates from the enjoyment of privileges so long conceded to our students. We publish the full text of the correspondence between Col. Needham, the official Inspector appointed on behalf of the General Medical Council in England in connection with Midwifery training in the Indian Universities and the authorities concerned in our University. The regulations framed by the Faculty of Medicine and sanctioned by the Senate are also set out here below. But for the sympathetic attitude of Col. Needham the problem could not have been solved with satisfaction on both sides.

OFFICE OF DIRECTOR GENERAL,

INDIAN MEDICAL SERVICE;

Camp, Calcutta, the 25th February, 1923.

MY DEAR SIR ASUTOSH,

During our conversation yesterday morning, you invited me to send you a letter stating quite briefly the position at the Calcutta Medical College and at the Carmichael Medical College as it appeared to me. In both the Collèges, in so far as the systematic lectures and clinical demonstrations are concerned, I found that the regulations of the General Medical Council are being complied with. As regards out-patient and in-patient practice at the hospitals, it appeared (in both cases also) that the tuition is limited to a period of three months only. This is in accordance with the University regulations, but does not quite come within the spirit of the General Medical Council's regulations. In the course of discussions with the Principals of the two Medical Colleges and on the recommendation of the Professors of Midwifery

in both the Colleges, suggestions were made for spreading out the out-patient and in-patient tuition in the department of Gynæcology and Midwifery so that the tuition would extend over a period of six months. I need not trouble you with the details of this arrangement. I am told that the new arrangements of classes will be introduced as soon as possible. This is very satisfactory and I am very much indebted to the assistance given to me by the Principals of the two Medical Colleges and the Professorial staff.

There remains the difficulty which arises owing to the large number of students admitted in recent years and the disproportion this number bears to the number of labour cases available for their tuition. Since Dr. (now Sir) Norman Walker visited the Colleges in March, 1922, the teaching staffs have been increased and more attention is being devoted to the general training and supervision of students in the department of Gynæcology and Midwifery. This is all for the good. But, so far as I can see, no effort has been made to increase the number of labour cases available for students. This makes the position rather serious as the cases at present available in Calcutta are fewer in number than in the other Medical Colleges in India. I exclude Lahore which I have not yet visited. For example, in Bombay, they have about 1,200 cases in the Hospitals and since April last year, they have developed a scheme in collaboration with the Municipal Lying-in dispensaries for utilising outdoor cases which has sent up their numbers to approximately 1,500 and is capable of more expansion as time goes on. In Bombay, they have 7 labour cases to each student even with their present numbers and even this is insufficient. In Lucknow, by utilising the Madras Maternity Hospital, they have 10 cases per student. This is because there the number of students is very strictly limited. In the final year there are only about 36 students and the number of fresh admissions in future is limited to 48 each year. At the Calcutta Medical College there are 3 to 4 labour cases per student calculated on the number of admissions in 1922 (188). In the Carmichael Medical

College, there is only one to two cases per student calculated on the number of admissions in 1922 (110). You will immediately see that the difficulties are much more serious at the Carmichael Medical College than at the Calcutta Medical College. My duties as regards the General Medical Council are merely to report on the actual state of affairs in relation to the Council's requirements. But, as you know, I am very desirous of making a recommendation to the Council for the continuation of the conditional recognition of the Calcutta University M.B. degree and I can do this if I can be assured that steps are being taken to improve the position. I understand from General Deare who has been present with me at most of the discussions, that as regards the Calcutta Medical College it is proposed to develop a scheme for extern work and it is hoped that many more cases will be made available for students. I understand also that he proposes to recommend limiting the number of students who are admitted to the College so that there will be a satisfactory ratio between the number of students and the number of labour cases available.

I attach you a copy of the Regulations of the General Medical Council. I believe a copy of this was sent to the University last year.

It seems to me that the best plan for the University would be to adopt these regulations practically *en bloc*. The Medical Colleges must then arrange to carry out the regulations. As I have said in the previous part of my letter, there will be no difficulty in this, except in so far as the number of labour cases is concerned; and provided both the Colleges make arrangements at once for improving the position, I hope the General Medical Council will accept the recommendation I propose to make on their behalf. It may take some considerable time before the arrangements are in full working order but so long as progress is being made, I feel quite sure the General Medical Council will do all they can to assist.

The matter is somewhat urgent as I wish to send my report to London early in March and I should

like to be in a position to tell the Council what action the Faculty of Medicine and the Syndicate of the University are taking in the matter. You very kindly promised your valuable and powerful assistance as Vice-Chancellor. After all, any action that is being taken is in the direct interest of the students and of the University, and ultimately for the good of the women and children of the Presidency.

Yours sincerely,

R. A. NEEDHAM.

Midwifery and Diseases of Women.—Instruction during a period of at least two terms, comprising—

1. Courses of systematic instruction in the principles and practice of Obstetrics and Gynæcology.

2. Lectures or Demonstrations in Clinical Obstetrics and Gynæcology, and attendance on In-patient and Out-patient Gynæcological Practice.

3. Instruction in the following subjects, *viz.*:—

(a) Ante-natal conditions;

(b) Infant Hygiene.

4. Every student should, after attending the Courses of systematic instruction in the principles and practice of Surgery and of Obstetrics, given continuous attendance on Obstetrical Hospital Practice, under the supervision of a competent officer for a period of three months, during one month of which at least he should perform the duties of an intern student in a Lying-in Hospital or Ward. He should attend during the period twenty cases of Labour under adequate supervision. Extern or District Maternity work should not be taken until the student has personally delivered at least five cases in the Lying-in Hospital or Ward, to the satisfaction of his teacher.

A certificate of having attended twenty cases of Labour should state that the student has personally attended each case during the course of labour, making the necessary abdominal and other examinations, under the supervision of the certifying officer,

who should describe his official position and state how many of the twenty cases were conducted in Hospital.

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Dr. Kedarnath Das, Principal, Carmichael Medical College, wrote the following letter to the Registrar :

SIR,

I have the honour by direction of the Council of the Medical Education Society of Bengal, to forward below the resolutions of the Council of the Society passed at their meeting held on the 2nd March, 1923.

RESOLVED—

1. That in order to give effect to the recommendations of the General Medical Council, with regard to practical teaching in midwifery, consistent with the ensuring of proper tuition, the Council is of opinion that the number of labour cases that should be available for the students undergoing instruction in midwifery must not be less than three times the number of students. With a view to bring about the above condition, the Council is prepared, if required by the Calcutta University to do so, to restrict the number of new admissions to the College as and when occasion requires.

2. That arrangements be made to utilise the clinical material available in other hospitals in Calcutta or elsewhere for our students and also to develop extern maternity work.

I have, etc,
KEDARNATH DAS.

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On the motion of Dr. Das seconded by Lt.-Col Leicester the following resolution was unanimously adopted by the Faculty of Medicine which was duly approved by the Senate :

The Faculty recommend that the following syllabus be substituted for the syllabus on Midwifery and Gynæcology in Chapter XLVI of the Regulations (p. 289).

MIDWIFERY AND DISEASES OF WOMEN.

Instruction during a period of at least two terms comprising

1. Courses of systematic instruction in the principles and practice of Obstetrics and Gynæcology.

2. Lectures or Demonstrations in clinical Obstetrics and Gynæcology, and attendance on In-patient and Out-patient Gynæcological practice.

3. Instruction in the following Subjects, *viz.* :—

(a) Ante-natal condition ;

(b) Infant Hygiene.

4. Every student should, after attending the Courses of systematic instruction in the principles and practice of Surgery and of Obstetrics, given continuous attendance on Obstetrical Hospital practice under the supervision of a competent officer for a period of three months, during one month of which at least he should perform the duties of an intern student in a Lying-in Hospital or Ward. He should attend during the period twenty cases of labour under adequate supervision. Extern or District maternity work should not be taken until the student has personally delivered at least five cases in the Lying-in Hospital or Ward, to the satisfaction of his teacher.

A certificate of having attended twenty cases of Labour should state that the student has personally attended each case during the course of labour making the necessary abdominal and other examinations, under the supervision of the certifying officer, who should describe his official position and state how many of the twenty cases were conducted in Hospital.

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On the motion of Dr. Kedarnath Das, seconded by Lt.-Col. J. C. H. Leicester, the following resolution was unanimously adopted :—

“ The Faculty is of opinion that it is necessary to regulate the admission of students into the Medical College affiliated to the University with reference to the facilities available for adequate training in the later stages of the course. The following facts should guide the Syndicate in framing the directions to be issued to the College authorities.

(1) Approximately three-fourths of the students initially admitted are likely to reach the stage when training in Mid-wifery will be required ;

(2) The number of students at such stage should not, for the present, exceed one-third of the number of labour cases likely to be available ; but endeavour should be made to increase the number of cases as early as practicable, so as to make the proportion four to one, instead of three to one.”

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HARDINGE PROFESSORSHIP COMMITTEE

We reproduce here the Preliminary report of the Hardinge Professorship Committee appointed to nominate a successor

to our renowned Mathematician and erudite scholar Dr. C. E. Cullis of the Indian Educational Service who is retiring from his field of activity where he taught three generations of pupils and carried on with Mathematical researches of the first magnitude. We wish Dr. Cullis a long life, and a still brighter future.

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We, the members of the Committee appointed by the Senate to consider the question of appointment of a Hardinge Professor of Mathematics, have the honour to submit this preliminary report.

On our recommendation the following notification was published in the *Calcutta Gazette* and a copy sent to Vice-Chancellors and Registrars of all Indian Universities and also to all Heads of Colleges affiliated to an Indian University :

“The Senate will shortly proceed to make an appointment to the Hardinge Chair of Mathematics, recently vacated by Dr. C. E. Cullis. The salary is Rs. 12,000 a year and the appointment is likely to be made, in the first instance, for a term of three years. Candidates are requested to send their applications (with copies of testimonials, if any), to the Registrar, on or before 31st January, 1923; a statement of (a) Academic qualifications, (b) Teaching experience, and (c) Original contributions, should be forwarded at the same time.”

Applications have been received from five candidates, one of whom has subsequently expressed a desire to withdraw his name. We have carefully considered the statements submitted by the other gentlemen.

In view of the circumstance that the Chair of Mathematics founded by Sir Rashbehary Ghose is reserved for Applied Mathematics and that there are four Chairs reserved for Physics, we are of opinion that the Hardinge Chair of Mathematics should be reserved for Pure Mathematics. Preference should obviously be given to a specialist who is eminent for his work and attainments in some department of the

rapidly extending domain of modern Pure Mathematics, and who may be expected to lay the foundation for a school of Pure Mathematics in this University. We propose accordingly to make further enquiries before we submit our final report to the Senate.

ASUTOSH MOOKERJEE.

W. W. HORNELL.

NILRATAN SIRCAR.

C. E. CULLIS.

The 9th March, 1923.

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The vexed question of age-problem has suddenly been resurrected by the Education Department and we quote here the full text of the wonderful letter written by the Secretary to the Education Department to the Registrar of the University :

From the Secretary to the Government of Bengal, Education Department, to the Registrar, University of Calcutta, No. 796 Edu., dated the 7th March, 1923.

I am directed to refer to the correspondence resting with this Department letter No. 947, dated the 18th April, 1922, on the subject of a change in the University Regulations relating to the age for the Matriculation Examination.

2. It was explained that this Government agreed with the views of the University Commission as set out on page 61 of Chapter XXXI, Volume IV of their report. In consideration, however, of the fact that the Commission regarded a general re-organization of Secondary Education up to the Intermediate Standard as a necessary preliminary to the relaxation of the age limit, the Government of Bengal (Ministry of Education) considered that it was undesirable to modify the present regulations till the re-organization was effected.

3. *As the legislation necessary for the re-organisation of Secondary Education in this province has not yet been introduced and some time is likely to elapse before it comes into operation,*¹ the Government of Bengal are prepared to sanction a modification of the regulations on the lines of the recommendations of the Calcutta University Commission.

¹ The Italics are ours—Ed. C.R.

Those behind the veil will alone be able to explain the apparent sweet reasonableness of the Ministry of Education in this important matter—the history of its origin and development having been presented before our readers in our previous issues.

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RESIGNATION OF PROFESSOR ARTHUR BROWN.

It is a matter of deep regret that the Senate has been constrained to accept the resignation tendered by Prof. Arthur Brown, University Professor of International Law. Prof. Brown's scholarship apparently would have lain buried in Assam if the University had not appointed him Professor of International Law in this University. As soon as the appointment was made, the Government of India suddenly discovered the erudition of the learned Professor and gave him a lift to the Olympic heights. We understand Professor Brown's services to the Government of India have grown so indispensable that the Government of India desire to continue to reap the benefit of his services for some time more.

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We have great pleasure in publishing the following letter which Dr. Dineschandra Sen has received from Dr. Stella Kramrisch:—

23, THEATRE ROAD,

25th March, 1923.

DEAR SIR,

I wanted to write to you the very evening when I had the great privilege of listening to your reading of the translation of "Mahua." Unfortunately I was seized with fever on my return home. All the time Mahua, Naderchand, and the gipsies were round me and kept me in a world hitherto unknown to me, where emotions are deep and yet as simple as nursery rhymes, where nature echoes the voice of the

human heart and man is spontaneous. Yet he fits into the plot as the seasons, which accompany his happiness and yearnings, fit into the course of the year.

The whole melodrama is welded together by a music of emotions and yet every character stands out by itself. Mahua's love and heroic death are not symbols of transcendental value. They have no other religion than that of the human heart in all its purity and strength. How dispassionately is Homra, the gipsy leader, Mahua's foster-father, represented. His wrath and cruelty do not appear as such, they seem to be acts of subjective justice—that is to say even his figure has so much human appeal that we are bound to feel with him. And as it is with every one of them, Palanka, the maiden, Mahua's devoted friend, redeems the stern fervour of the action by a lyrical tenderness, natural and fresh like a flower and never sentimental.

Woman plays the leading part in our drama. Homra is nothing but setting and frame for Mahua's actions and Naderchand, the youthful Brahmin lord is the object which enables her to realise her devotion and greatness.

The play—but it is ballad—only it makes me wish to see it acted in all its dramatic conciseness—rushes on in one straight line from beginning to climax and there it breaks down. Characters and situations are sketched with utmost economy, that makes them so distinct and at the same time as closely interwoven as the variegated melodies of a song. Each person has a tune of his own; one need not know the name nor see the actor, yet one is bound to recognise him.

The simple intensity of composition and diction reminded me of that standard work of medieval European Literature—'Aucassin and Nicolette'; there too the narrow prejudices of society do not concern hero and heroine. And there up to now we knew of the connection and similarity of folk literature in different countries and your folk literature of Bengal furnished us with first-hand material. But we were unable to

witness the affinity of people's poetry just on the verge where folklore and art become one. Also as far as my knowledge of Indian literature goes I do not know of anything similarly fresh and immediate. Every sentence of the melodrama Mahua can stand by itself and is final. It needs no ornament and no explanation. Bengal must be proud to have recovered such a treasure of her own—and you told me that it is only one of many. I sincerely hope your splendid discovery will find as much appreciation in Bengal itself as it is bound to get from all *connoisseurs* of literature in Europe and I am anxiously looking forward to the publication of all the ballads of Bengal.

Thanking you once more for the great pleasure of having come to know of these unique pieces of literature.

Yours sincerely,
STELLA KRAMRISCH.

* * * *

The eminent German art critic Dr. William Cohn of Berlin reviews Dr. Gauranganath Banerjee's *Hellenism in Ancient India* in the well-known Oriental Journal *Ostasische Zeitschrift* (Heft $\frac{1}{4}$, February, 1923, pp. 181-2) thus.—

“In this book for the first time the question of Classical Influence has been dealt with in its fullest extent. The first edition of the book has been sold out in a year—a proof of the great interest which people have shown in this subject. The Indians indeed have been told often and often that the most notable achievements of the Indians are at bottom not due to indigenous inspiration but to inspirations from the West. Banerjee relies less upon his own studies in the multifarious branches of Indian spiritual life than on the carefully considered and mature opinions hitherto given which he exhaustively marshals side by side. In contradistinction to the partiality which one often finds in the discussion of these

questions, the author has endeavoured as much as possible to treat the subject dispassionately. To me, however, it seems not yet enough. Most of the problems need indeed quite a thorough-going investigation. We must not be misled by accidental coincidences, but we must consider and judge each theme as a part of the whole problem. Mutual influences are much more frequent than one would imagine. The mentality of the cultured men bears an extraordinary resemblance throughout the whole world. Only when the indications of inward development are lacking that we need look to extraneous influences. And we must not ignore to consider the weight of the foreign influences in the course of the entire development to its proper extent. In the sphere of Indian Religion, Philosophy, and Mythology, Banerjee accepts a rule of mutual influences. Even in Drama, in the Epics, in Philosophy, in Mathematics and in Philosophy, he considers the Western influences not very serious. Much more important, however, appear to him the foreign elements in India's plastic arts, which he considers in his Second Book in 118 pages which is one-third of the whole volume. Here also he does not put forward any essentially new standpoint, "classical culture had acted as a ferment to revive the native qualities of the Indian artists without robbing them of their originality and subtlety" (p. 26), hence a mediating viewpoint. Here precisely he seems to me to overshoot the mark. If we consider the Indian art in its entirety, we shall not require to look for foreign influences, but we will comprehend its steady, spontaneous growth. Foreign influences emanating specially from the Seleucidic Hellenism cannot perhaps be denied but the point is to assess them at their true value. On the whole, I should say one should not attach so much importance to these investigations specially from the Indian side but rather turn with greater zeal on to the investigation of monuments according to their essence, their contents, their dates and their connection with contemporary literature. Here there is still much to be done.

In any case, the work has an encyclopædic character on account of the many exhaustive quotations of great value from the most important literature bearing upon it. The value of this book is considerably enhanced by a rich bibliography and an exhaustive index.

* * * *

We have been requested to publish the following letter from the great Mathematician J. Hadamard :—

INSTITUTE DE FRANCE.

25, RUE HUMBOLDT,

February 23, 1923.

DEAR SIR,

I have duly received your little pack of memoirs, though not containing the note on visual representation of 4-Dimensional Space alluded to in your letter, and which I think a certainly valuable one.¹

The memoirs on osculating conics, or even non-euclidean geometry and parametric formulae in differential geometry of curves are less in my line, though I let you know, as likely to interest you, that a young Swiss Geometer, Mr. Juvet, generalised, the Serret-Frenet formulæ, starting from the relativity point of view, *i.e.*, from Riemannian Matrices.

But my interest in your *Geometry of a Plane Arc*, which I had expressed in 1909, in a (anonymous) note in the *Revue Generale des Sciences* has far from diminished since that time.

Precisely, at my Seminar of Colloquium, of the College de France, we have reviewed such subjects, and all my auditors and colleagues have been keenly interested by your way of researches, which we all consider as one of the most important roads open to Mathematical Science.

The interest of these researches has been increased by comparison with the memoirs published in a slightly different

¹ I have been mistaken in telling you that I had not got your papers on 4-dimensional space. They had been temporarily lost. I have them again and read with much interest.

line by a Dane, Mr. Juel, the list of which memoirs I send herewith, hoping that they may interest you. Indeed the conjunction of both kinds of works (Mr. Juel dealing with Straight Lines, you with Circles and Conics,) is likely, at my sense, to prove of great power and bearing for the further improvement of geometry.

With my congratulations for your beautiful results, I beg you to believe me

Yours truly,
J. HADAMARD.

Prof. Montel, who has reviewed at the College de France, Juel's memoirs, is going to deal with the subject in the *Bulletin des Sciences Mathematiques*, and intends to point out the importance of your notes.

* * * * *

DR. TARINICHARAN CHAUDHURY.

Our best congratulations to Mr. Tarinicharan Chaudhury whose thesis for the Ph.D. degree has just been approved. The Board consisted of Prof. Sir P. C. Ray, Prof. P. C. Mitter and Prof. H. K. Sen.

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GRIFFITH PRIZE.

The Griffith Memorial Prize for 1922 has been divided equally amongst the undermentioned candidates:—

Dr. Sahayram Bose, M.A., Ph.D., Lecturer, Carmichael Medical College.—On Bengal Polyporaceæ.

Dr. Tarinicharan Chaudhury, M.A., Ph.D., Professor, Midnapur College.—On Synthesis of Boranilide and its Derivatives.

Mr. Saradakanto Ganguli, M.A., Professor, Ravenshaw College, Cuttack.—On Bhaskaracharyya and a simultaneous indeterminate equations of the first degree.

* * * * *

M. L. EXAMINATION.

There were four candidates for the last Master of Law Examination; three of them sat for the examination. We regret to learn that none of them has come up to the prescribed standard.

THE OXFORD UNIVERSITY.

The University of Oxford has recently altered the statutes for admission of Indian students to the status of Senior and Junior Students. The effect of the changes may be briefly described as follows :—

The new status for senior and junior students at Oxford University confers junior status on Indian B.A.'s or B.Sc.'s provided that their degree includes the study of English and in addition two of the following languages :—Latin, German, Greek, French, Sanskrit, Pali, Arabic, Persian and Classical Chinese; one of these languages must be either Latin, Greek, French, or German. Further provisions provide that all junior students must take an Honours School in either the First or Second Public Examination or the Schools of Agriculture and Forestry. In a like manner, senior students must have studied for three years at an Indian University and have obtained a degree with first or second class honours. Both the Degree and the University require the approval of the Hebdomadal Council but it may be taken for granted that the Universities and the Degrees which have been already approved will still be accepted. It is provided that senior students can only obtain the B.A. degree with Honours and not a pass degree.

It should be noted that as a result of this new Statute no senior student will be able to offer Forestry or Agriculture for a degree. A candidate who desires to take either of these Schools should therefore apply for Junior (and not Senior) Status.

* * * * *

The Syndicate recently appointed a committee consisting of Rev. Dr. W. S. Urquhart and Rev. Dr. G. Howells to consider the matter. Their report is set out here below :—

We regret that the University of Oxford has felt it necessary to impose a regulation for the admission of Indian University Graduates to the status of junior students, the practical effect of which is to require the previous study of four languages, *i.e.*, his own vernacular (which, from the nature of the case, is, ordinarily, compulsory in India), English, and two other languages, one of which must be either Latin, Greek, French or German. This practically ignores the cultural and academic value of Indian vernaculars in comparison with modern European languages in a way that we consider unjustifiable on the merits of the case. Moreover, Indian University regulations hardly admit of so many languages being taken for the Degree Course, and so the practical effect of the regulation will be to exclude Indian Graduates altogether from the privileges of a junior student. We cannot think that was the deliberate intention of the Oxford University authorities, or if it was so, we consider that it would have been better to say so in plain terms. On the other hand, we have to admit that if an Indian University Graduate proceeds to Oxford, he is likely to aim at an Honours Course or some specialised course such as Agriculture or Forestry. On the merits of the case, we are of opinion that an Indian Graduate holding only a Pass Degree may without injustice be debarred from enjoying the privileges of a junior student, as we do not think he could take an Honours or specialised course satisfactorily under the period of three years, in view of the fact that the subjects are so differently handled in a University like Oxford.

In regard to Honours Graduates proceeding to Oxford for the study of Agriculture or Forestry, we consider that a representation should be made to the University of Oxford authorities requesting them to modify their regulations so that it may be possible for Indian Graduates obtaining the status of a senior student in Oxford to offer Forestry or Agriculture for a degree, without having to register as a Junior Student.

We regret to find that the effect of the new Statutes is to make it practically impossible for an Indian student to obtain any concession at Oxford.

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We have been asked to reproduce the following letter from Dr. Cullis :—

4/2 MIDDLETON STREET, CALCUTTA
(*March 23rd, 1923*).

To

THE SECRETARY OF THE CALCUTTA MATHEMATICAL SOCIETY.

DEAR DR. DATTA,

Will you please express to the members of the Calcutta Mathematical Society my intense regret that I shall be prevented from attending the meeting of the Society fixed for Sunday, March 25th by the alteration of the date of my embarkation from the 26th to the 24th. Will you also convey to them my very grateful thanks for the tastefully and strongly bound Volumes of the Bulletin which have been presented to me. No more acceptable present could possibly have been chosen ; and the volumes will form one of the greatest treasures in my library at home.

Besides thanking my friends and fellow members of the Calcutta Mathematical Society for this present, I desire to leave with them my most sincere wishes for their welfare individually and for the welfare of the Society as a whole. I have watched the Society grow up from an enthusiastic beginning into a sturdy adolescent challenging the attention of the world. Since it will happily continue to receive the fostering care and stimulating encouragement of our honoured President, who called it into being, it has every prospect of a glorious maturity won by the earnest labours of its members. It is needless to say that no Mathematical literature will be more keenly watched by me than the succeeding numbers of the Bulletin, and the papers of my friends which I shall see in it. Through the Bulletin these friends will be almost as near to me as if I were in Calcutta.

Any man who can call himself a member of the Calcutta Mathematical Society will have a strong claim to a share in the gratitude I owe to the Society and to the University of Calcutta.

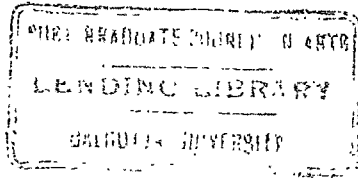
Yours very sincerely,

C. E. CULLIS.



VARAN-DALA

By courtesy of the Bangabani]



THE CALCUTTA REVIEW

JUNE, 1923

POETRY AND CRITICISM

There are subjects, and religion and poetry are two of them, that are of such absorbing interest, that men will go on thinking and writing about them as long as there are men to think and write; and, because of the deep, inherent interest of those subjects themselves, there may be a value in the thoughts about them even of a man who, because he lives in exile, away from men and books, is imperfectly acquainted with the last things written and spoken about them. Among the questions which such a one may try to answer are, first, the eternal question, What is poetry? and then these others: How are we to tell great poetry from lesser poetry? and: Is the poetry of any day, and consequently the poetry of our own day, to be judged exactly as all other poetry, or may the nature of poetry so change, that the judging has to be by new and other rules? If we could answer these questions, then we could presumably also answer this other, and most interesting, question: Is all right with our own poetry: are our young poets on the right road? But I will not attempt to answer that question in this paper.

Matthew Arnold tried to answer the question: What is poetry? Poetry is a criticism of life; and he tried to teach us how to tell great poetry from lesser poetry. We were to have certain touchstones, and we were to judge any

poem by applying those touchstones. It may be doubted if to say that poetry is a criticism of life is not too likely merely to suggest the question: What is criticism of life? In other words, the objection to the definition is that it does not say anything clear enough. As to the touchstones, it may be doubted if anyone who could judge a poem by applying them, could not judge it as well without (it might be by unconsciously applying them), or if, in fact, any considerable number of persons have learned to apply touchstones, or are likely ever to do so. That is not to say that Arnold's essay is not a profoundly pregnant piece of writing, but merely that it is only that for the few.

It might be helpful to defer the attempt to answer the question: What is poetry? until we have answered the easier question: What is not poetry? It is clear that the thing called "poem" has undergone many changes since the first one was written; that many things that are called poems are poems only in some other sense of the word. There is seen, at the first glance, to be a world of difference between the Vedic Hymns, the Iliad, and the Book of Job and such things as "The Rape of the Lock," "Bishop Blougram's Apology," and Lockar-Lampson's "London Lyrics." Charles Lamb would have written "The Rape of the Lock" as an essay; a different Browning would have written "Bishop Blougram's Apology" as a prose dialogue, and the "London Lyrics" might have been written as letters. These, then, in one sense at least, are seen not to be poetry, and with them whole libraries in verse are seen not to be poetry. There may be a clue in this to what poetry is.

If these writings are only prose thought in metrical form, is it not probable that poetry is something rarer, more difficult, secret? If it is a secret, what is it the secret of? It is the secret, I should say, of anything of perennial interest; but it is that secret wrested with difficulty (except that genius, which alone can write poetry, does whatever it does easily).

If a man without genius may be thought of as wresting the secret (we know he could not do it), he would have wrested it, we feel sure, with labour and difficulty. Nothing that could be got at by sheer dint of intelligent thinking, or observation of natural things, will be poetry in the highest sense of the word. If, to make the matter clearer, I go on to quote pieces of verse in which the secrets of things are revealed, the apparent ease with which the poets are seen to have reached them must not mislead people: what must be borne in mind is the difficulty, rather the impossibility, of their being reached by any merely intelligent thinking.

I have said nothing that Arnold has not said in a page of his essay on Maurice de Guérin, a page of such value, be it said in passing, that anything wrong in Arnold's having written about such a one as de Guérin should be forgiven for its sake. "It is not Linnaeus," Arnold writes, "or Cavendish, or Cuvier who gives us the true sense of animals, or water, or plants, who seizes their secret for us, who makes us participate in their life; it is Shakespeare, with his

"daffodils

That come before the swallow dares, and take
The winds of March with beauty ;"

it is Wordsworth, with his

"voice.....heard

In spring time from the cuckoo-bird,
Breaking the silence of the seas
Among the farthest Hebrides ;"

it is Keats, with his

"moving waters at their priestlike task
Of pure ablution round earth's human shores."

I will add two more. Collins writes :—

"Views.....hamlets brown, and dim-discovered spires ;
And hears their simple bell, and marks o'er all
Thy dewy fingers draw
The gradual dusky veil."

and Vaughan, in his poem "They are all gone into the World of Light," to make more apparent the vacancy they have made, says

"He that hath found some fledged bird's nest, may know
At first sight, if the bird be flown;
But what fair well or grove he sings in now,
That is to him unknown."

What makes all those¹ passages belong to the greatest poetry is that a secret is revealed in each. There are no secrets revealed in the two that follow, and that is what makes them not great poetry. There is nothing in them that could not be reached by merely intelligent thinking, or by observation.

"Elaine the fair, Elaine the loveable,
Elaine the lily maid of Astolat,
High in her chamber up a tower to the east
Guarded the sacred shield of Lancelot;
Which first she placed where morning's earliest ray
Might strike it, and awake her with the gleam;
Then fearing rust or soiled fashion'd for it
A case of silk, and braided thereupon
All the devices blazon'd on the shield
In their own tinct, and added, of her wit,
A border fantasy of branch and flower,
And yellow-throated nestling in the nest."

"They looked up to the sky, whose floating glow
Spread like a rosy ocean, vast and bright;
They gazed upon the glittering sea below
Whence the broad moon rose circling into sight;—
They heard the waves plash, and the wind so low,
And saw each other's dark eyes darting light²
Into each other; and beholding this
Their lips grew near and clung into a kiss."

¹ There may be a doubt whether the passage from Collins, beautiful though it is, is great enough to be put into the highest class.

² It is strange that people should have been allowed to write, "They saw each other's eyes dart light into each other," without getting into trouble. Our young men may do

To go back to the passages quoted as instances of the greatest poetry. Where, in each one, a secret is revealed, or to use Arnold's word, the true sense is given, as science could not give it, the thing is done by showing the essence of one thing in the light of another thing; and it is doubtful if it can be done fully in any other way. It is the bringing together of the daffodil and the swallow's coming that makes clear that our thought of the daffodil is not what it would be, if the daffodil had its flowers in autumn. It is the thought of beauty softening something harsh, as the beauty of child, or woman, or music might soften something harsh in a man, that brings out so much more of what the daffodil is. It is only, to pass on, if we also think of the silence, not so real as easily imagined, of the seas among the farthest Hebrides, that the secret of the appeal for us in the cuckoo's voice is revealed. So of Keats's passage: it is the bringing together the thought of water, priesthood, and ablution, that reveals the secret of the seas round the shores of the earth. The thing is seen most clearly, when Shakespeare does it again and again in one crowded passage, as in

"She should have died hereafter;
 There would have been a time for such a word.
 To-morrow, and to-morrow, and to-morrow,
 Creeps in this petty pace from day to day,
 To the last syllable of recorded time;
 And all our yesterdays have lighted fools
 The way to dusty death. Out, out, brief candle!
 Life's but a walking shadow, a poor player
 That struts and frets his hour upon the stage,
 And then is heard no more: it is a tale
 Told by an idiot, full of sound and fury,
 Signifying nothing."

very wrong things, but have they not learned something? The "yellow-throated nestling" — was it really fair to Elaine? and is there not something in "fashion'd" for "fashioned" and "blazon'd" for "blazoned" that gives a good deal away? When the older people rebuke the younger for speaking impatiently of the author of "Enoch Arden," one wonders if they read him again first, or if they rely entirely upon the remembered pleasure of years ago.

There must be something deep in the constitution of the human mind to account for this, that nothing can be thoroughly known, in such a way as will satisfy that particular craving, unless it be shown in the light of the nature of some other thing. It may be that all things are ultimately one, and that what we are striving for, and what poetry more than anything else helps us to, is the vision of them all as one.

There must, then, be a revelation of the secrets of things. Words are things, and they have their secrets too. I will not beg any question by speaking of the beauty of words, but will be content to speak simply of their secret. It is revealed wonderfully in the following verse, but, I think, no other secret is, which is what makes it not great poetry:—

“What thing unto mine ear
Wouldst thou convey,—what secret thing,
O wandering water ever whispering?
Surely thy speech shall be of her,
Thou water, O thou whispering wanderer,
What message dost thou bring?”

So, too, in:—

“Le temps s'en va, le temps s'en va, ma dame;
Las, le temps non, mais nous nous en-allons,”

it is doubtful to me if anything is revealed but the secret of words.

I assume, then, that the greatest poetry must reveal the secrets of things, and the secrets of words at the same time. Can that not be done in prose? Undoubtedly it can be, and one may be prepared to go with anyone who prefers to write his poetry as prose, as one is prepared to go with Milton in preferring blank verse to rhyme for its greater freedom. The addition of metre in the work of one whom it does not hamper but helps will clearly, however, be so much more. The greatest art must have a rhythm that is an echo of the rhythm of melody by which the stars are kept in their courses.

If the nature of poetry be such as I imagine it, it is clear that it cannot change; neither can the rules by which it is judged. If our concern is with any poem of our own day, it must be judged to be the greatest poetry, if it reveals the secrets of perennial things and the secrets of words too, and only if it does so: if it only reveals the secrets of the emotion aroused by the departure of the Scotch express from Euston, and the steam left behind in the railway station, nothing will persuade us that it is the greatest poetry.

There is an apparent contradiction, as I may admit before passing on, in dismissing "The Rape of the Lock" and the others as not great poetry simply because they could be written as prose, and then in admitting that great poetry could be written as prose. My thought was that they, written as prose, would be, to put it familiarly, of prose prosey, which "The Book of Job" never could be, though the "Iliad" perhaps could.

I would put it forward, not as anything scientific or to be taken too literally, that the explanation of the fact of there having been so few men able to write the greatest poetry, which is to reveal the secret of things by putting them in the light of other things and to reveal the secret of words (perhaps of melody also) at the same time—I put forward that the explanation of that is, and that the explanation of the relatively small quantity of the greatest poetry in the writings of the great poets, is that the faculty requisite for such poetry is such as the unconscious mind-imagination; a thing, that is, of which we have not the use at will. It may be taken as certain that the greatest poetry will never be written except by a man, moving indeed among men, but with the mind of a recluse: it will be the result of a continual brooding over things. And the quantity of it will always be small.

The greatest poetry I credit, then, to the unconscious mind-imagination. Is there nothing left for the conscious mind? Undoubtedly there is. It can give us, not the secret

of a thing shown in the light of some other thing, but the thing as the thoughtful mind has seen it; not something divined, a thing that it was inspired to say, but what it has pondered over, and seen, and understood. If at the same time there is a revelation of the secrets of words and rhythm, then we shall have what is great poetry, but not the greatest. I call it to myself, for to have names for classes is an aid to thought, *great rhetoric*.

“ Comes the blind Fury with the abhorred shears
And slits the thin-spun life ”

is for me the greatest poetry, because I cannot conceive of any conscious mind simply thinking that out; but

“ Had we never loved so kindly,
Had we never loved so blindly,
Never met and never parted,
We had ne’er been broken hearted,”

and

... “ For we are born in others’ pain,
And perish in our own ”

are not the greatest poetry, but only rhetoric, because I can conceive a conscious mind simply thinking them out. For

“ The sun to me is dark
And silent as the moon,
When she deserts the night,
Hid in her vacant interlunar cave ”

for that, for it to be credible to me that men should be able to write things like that, it is necessary that there should be something known to exist by which a man can be inspired. That something known to exist, or if not known, then, in the words of Collins, dim-discovered, is the unconscious mind-
imagination.

“ The fleecy star that bears
Andromeda far off Atlantic seas ”

is for me just a little more than rhetoric; but the following are clearly not: they are just rhetoric:—

“We men, who in our morn of youth defied
The elements must vanish;—be it so!
Enough, if something from our hands have power
To live, and act, and serve the future hour;
And if, as toward the silent tomb we go,
Through love, through hope, and faith’s transcendent dower,
We feel that we are greater than we know,”

and

“To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears:”

those are just rhetoric.

For the writing of the greatest poetry there must be that passing up of things from the unconscious mind-imagination into the conscious mind without which the fruit would remain unharvested, and we can only think of men as born with that. The power of revealing the secret of words will be inborn also. For rhetoric there must be, then, so much of the inborn. What else? What there must be for any wise thinking—an adequate experience of life. Something must then be said about experience of life.

Shakespeare’s plays and “The Divine Comedy” are not the greatest poetry throughout, but what is not the greatest poetry is what I have called rhetoric. Page after page of Wordsworth, of Swinburne in his plays, and of Tennyson in his plays and many of his poems are neither the greatest poetry, nor rhetoric, but just nothing to any purpose. Not all of that, to my mind, is to be ascribed to difference in the poetic calibre of the men, but to this—that however inadequate may have been the experience of life of Shakespeare and Dante for the purpose of poetry (to my mind it was nothing inadequate), it was not as the experience of Wordsworth, Swinburne, and Tennyson, which, as a whole,

was utterly inadequate. The burden of all FitzGerald's criticism of the later Tennyson, and very sound criticism I consider it, is that the man, never having been in close contact with the affairs of men, and now living in seclusion, guarded by his wife from even such contact with the rough world as is involved in a man's answering his friends' letters, had no experience out of which to go on making poetry. FitzGerald will write:—

"I have just finished...the fourth Book of Thucydides... This fourth book is the most interesting I have read...and it came upon me 'come stella in ciel,' when, in the account of the taking of Amphipolis, Thucydides, ὅς ταῦτα συνέγραψεν comes with seven ships to the rescue, Fancy Old Hallam sticking to his gun at a Martello tower. That was the way to write well; and this was the way to make literature respectable. Oh, Alfred Tennyson, could you but have the luck to be put to such employment."

And again:—

"It is the cursed inactivity (very pleasant to me who am no Hero) of this 19th century which has spoiled Alfred, I mean spoiled him for the great work he ought now to be entering upon; the lovely and noble things he has done must remain."

And again:—

"I have long felt about England as you do....If one could save the Race, what a Cause it would be! not for one's own glory as a member of it, nor even for its glory as a Nation; but because it is the only spot in Europe where Freedom keeps her place. Had I Alfred's voice, I would not have mumbled for years over *In Memoriam* and the Princess, but sung such strains as would have revived the *Μαραθωνομάχους ἄνδρας* to guard the territory they had won. But what can '*In Memoriam*' do but make us all sentimental?"

It will be understood that a poet's experience of life may have been utterly inadequate to make three-fourths of his

book poetry, while quite adequate to make the remainder poetry. (I am not now concerned with the distinction between the greatest poetry and rhetoric.) You would have in mere dark misery and hunger in the streets experience adequate to the writing of

"For we are born in others' pain,
And perish in our own."

It will also be understood that what was the sum of the experience to a man, the circumstances of his life being such or such, would not have been exactly the sum of that experience to another man. To Carlyle the railway journey to Scotland would always have been a greater experience than to, say, Coventry Patmore. The reading of a book was ninety-nine times out of a hundred a greater experience to Browning than reading the same book was to Tennyson.

What should be understood is that technical gift, power of mouthing melodies, are alone not enough, and that if a man knows little or nothing of life, never having had any contact with it to speak of, his great play will be a great dreariness and weariness, and had better not be written. There must be the dwelling in the seclusion of the mind, the continual brooding over things, for otherwise, without that, the door of the unconscious mind-imagination remains closed: what Arnold wrote is true—

"hurt to death she lay!
Shuddering, they drew her garments off—and found
A robe of sackcloth next the smooth, white skin.
Such, poets, is your bride, the Muse! young, gay,
Radiant, adorned outside; a hidden ground
Of thought and of austerity within;"

but life, wherever it can be got hold of, must be laid hold of with both hands. How Shakespeare must have done that, how he mixed eagerly with men, yet with a mind eternally withdrawn, is very well set forth in Lafcadio Hearn's lecture on him.

One passes easily from the thought that a poet must have had an adequate experience of life to the thought that he should write of the life that he has experienced, using the language that he and his contemporaries talk. Matthew Arnold's advice that he should use some old Greek, Hebrew, or Norse subject, and the example of Tennyson and others, making plays of the story of Mary Tudor and the like, and writing them in the language of:

"In this low pulse and palsy of the state":

that seems to me very poor advice to give, and a very wrong example to follow. It is not a matter that very well lends itself to argument: if a man does not see it for himself, what can be said? See it, I mean of course, not while Arnold's advice is being read, but while "Balder Dead" is, or your historical play by Tennyson. One can write a live historical play as Shakespeare did, filling the stage, God forgiving the anachronism, with the men and women who walked up and down Fleet Street in his own day, and making them talk as Shakespeare talked himself: try to recapture the very thought of men of five centuries ago, and express it in their language, and your poem or play is dead before it is born.

Part of the experience that a man must have, if his experience of life is to be adequate, is, it is arguable, the experience of being read. That part must be given him: he cannot take it. But if he can, let him: let him do anything that he can to force the world to read him. It is no use dying, as a critic in the "Times Literary Supplement" recently asserted that Flecker died—of loneliness, exile, and neglect—and it is no use hoping that the fact of Flecker having so died will help *you*. That same critic is not trying to prevent somebody else dying of the same thing, nor is anybody else. I am not, for instance.

If the professional critics were bigger men, and not so given to "coterie-praise" of their own choice; if they worked for editors who were bigger men, not so given, for *their* choice,

to requiring "sheep-praise" of their reviewers, with the result that all the reviews of any week or month are always almost all about the same books, and for the most part always about the same old writers, the experience of being read would come to most writers sooner. There are, I know, two or three fine, even great, critics working for the periodical press, and they use an independent judgment; but the fact was in the past that the important writings were not read until late, and there is nothing in the general appearance of the way in which criticism is gone about at this day to make one suppose that any more prompt attention is bestowed now.

The literary judgments of each generation are all modified subsequently, and most of them are completely upset. This would be less often so, perhaps, if a certain saying had not become current, or, having become current, had been more deeply considered. It is that every great poet must create the taste by which he is to be appreciated. The objection to the saying is that it does not say anything clear enough, and, in particular, that it leaves us to discover for ourselves how the thing is done. How does the poet create the taste, or rather, for of course *he* does not do it, by whom is the taste created, and how is it done? Those are the pregnant questions.

I think it is certain that, if there is a general, worthy appreciation of the old poets, which surely there is, an appreciation of which we may be proud and not ashamed, it is because people have taken the requisite trouble; both those whose business it is to write about the old poets, and those whose business it is to read them. I need not concern myself here with more than the readers. If many of us now living have a worthy appreciation of Shakespeare, Milton, Vaughan, Burns, Wordsworth, Blake—but I need not name them all—what is the explanation? It was not that we were so very able, that we were such good judges naturally, but that their works were passed to us by those speaking with authority, who said:

If you do not appreciate all these worthily, it will be a thing of shame ; and it was their saying that that made us take the requisite trouble. And taking the requisite trouble meant reading each poem often enough—often enough, both for the appreciation of each poem, and for the acquisition of a general power of appreciating poetry. It was we who created the taste for each poet, doing it within ourselves.

What is wrong with contemporary criticism is always that it is written by men who have not read their authors carefully enough, and that it is written for people who will not do that either. In a perfectly organized republic of letters one critic would be told off to study each writer, so that each should be studied adequately. Each great poet and each fine poem would then be recognised so much the sooner ; and that would be a good thing ; for though, there being so many great poets for the delight of the world, one more or less can make little difference, yet not to recognise a poet until he is old or dead is an unkindness to him, and an unkindness of which we should all be ashamed—Mr. Bridges, Mr. Hardy, Mr. Squire, Mr. Murray, and my readers, and I myself. It is an unkindness, too, for which we pay ; for if a poet is neglected, who should not be neglected, his experience of life is so much the poorer, or it is not so much made poorer as made wrong.

J. A. CHAPMAN.

THE NEED OF A POLYTECHNIC INSTITUTE IN INDIA

WHAT A POLYTECHNIC INSTITUTE SHOULD BE LIKE.

It may be enquired as to what form the Polytechnic Institute should take. In answer to this I will say let it be on the lines of—

- (1) Rensselaer Polytechnic Institute, Troy, N. Y. (U. S. A.), where the distinctive character is that the students construct and place on the market splendid machines, many of them invented by themselves or their instructors,
- (2) Worcester Polytechnic Institute, U. S. A.,
- (3) Technical side of the Strasburg University, or the Polytechnic Institute at Strasburg,
- (4) The Polytechnic Institute in Regent Street, London.

So far as the subjects are concerned they need not necessarily be the same or correspond to the types of either. All that is needed is that specialization and research should be undertaken in a central institute and on such scale that it may lead to some practical results. How painful it is to learn of the various improvements that are being effected from day to day in foreign countries. At one time you hear of the invention of new tunnel-digging machines, at another you hear of an improvement in the oil engines, then you are told of the marvels worked in wireless telegraphy. Hardly any year passes when an advance is not announced in typewriters, sewing or cigarette-making machines or in other types of machines and articles that are in everyday use. Compare this condition with that existing in India. Far from producing new designs and effecting any progress it cannot even manufacture such ordinary things as electric bulbs, thermometers,

toys and so on. Just think of Germany where, as the proverb goes, they can convert soil into gold and what not. India is several times richer than Germany in the production of raw materials and if only suitable means be adopted, it may be a dream, but certainly not impossible of fulfilment, that India one day may be ahead of either Germany or America in the manufacture of articles. It may all sound ambitious, but unless we make a beginning however modest it may be we shall never be able to achieve anything. In the words of Sir Dorab Tata "Technical education must make vast strides before we can claim to be on equality with the most highly trained and most completely organised country in Europe." I would go a step further and state that such progress is needed in order to maintain our national existence. Originally India, besides being an agricultural place, was a manufacturing country. At one time, especially in its prosperous days, India manufactured cloth not only for its own use but exported a considerable amount of it to outside places; but now, how regrettable it is that, it has to depend upon foreign countries for the supply of a greater part of the cloth needed for its nation's use. Iron, embroidery and most of the other chief industries of the old times have either declined or perished, leaving Indians almost entirely dependent upon agriculture. Such dependence upon agriculture, coupled with the occasional failure of the monsoon, has caused considerable hardship and poverty in India. If ever this economic distress has to be removed it is inevitable that India must sooner or later acquire and fall upon its second source of income, *i.e.*, manufacture. The country must manufacture all the articles and the necessities and comforts of life needed for the people and thus detain in the country the money that is sent abroad for goods imported in India. At present while other countries are amassing wealth, India's imports are increasing and the country is continually growing poorer by the constant drain of wealth from it. Let those who are

responsible for the administration think that after all there is a limit to every capacity. Even now there is considerable hardship, but if the constant drain continues there is not the slightest doubt that the economic condition would be getting worse every day. The existing state of poverty has been supposed to be one of the causes of the recent agitation. Is it therefore not possible that if poverty is taken to the extreme the agitation may be replaced by desperatism which may make the administration of the country a rather difficult task? However it is no business of mine to discuss these political questions. Reverting to the question of a Polytechnic Institute I must say, if its need is realized, efforts should be made to start it at as early a date as possible. The subjects to be ultimately taken up may be too many but a beginning may be made with a few. I for one would suggest the following branches of instruction:—

- | | |
|----------------------------|-------------------------|
| 1. Electric Engineering, | 7. Applied Chemistry, |
| 2. Mechanical Engineering, | 8. Physics, |
| 3. Foundry Engineering, | 9. Photography, |
| 4. Sanitary Engineering, | 10. Cottage Industries, |
| 5. Textile Engineering, | 11. Leather Industries, |
| 6. Applied Mathematics, | 12. Dying, and |
| 13. Architecture. | |

I should certainly have included in the above list geology, mining and aerology but as provision already exists or is in contemplation for these at Dhanbad, Jamshedpur and Karachi respectively, I do not think it advisable that at this stage and in the present state of finances separate arrangement should be made for them in connection with the Central Institute.

The object in view in the Polytechnic Institute should be teaching, research and demonstration combined. In the case of electrical engineering for instance, the aim should be not only to teach the working of the engine, dynamo and the battery house but demonstrations should be made of the processes

for the manufacture of the various kinds of electrical goods. The question of improvements should not be lost sight of. In Photography the students ought to be taught the preparation of cameras, photographic goods and allied apparatus. In connection with mechanical and foundry engineering efforts should be made to demonstrate the construction of the various types of machines that are imported from abroad. In fact, in connection with the Polytechnic Institute there should be a museum exhibiting each and every article or machinery that is imported in India and the Institute should investigate, teach and finally demonstrate the methods of their production or manufacture from materials derived from India and India alone.

It may be suggested that instead of founding a separate institute a few technical chairs might be attached to the Delhi University.

This sounds quite economical but I take objection to it on three grounds.

Firstly, it is extremely necessary that the question of technical training and institutions and their management should be always in the hands of specialists or of those who contribute towards their maintenance. The present constitution of the Delhi University is so wide that the Court—the controlling authority—does not include many businessmen or technical men and even if a few are added they cannot but ever remain in a minority.

Secondly, the present system of University training demands that only undergraduates should be allowed to receive training in a University college. The principle may be sound for Arts Courses but the complete isolation of degree classes from the Intermediate or the school students cannot in my opinion be said to further the interests of India in the matter of higher scientific education. In India extremely meagre provision exists for the teaching of science, the laboratories are but poorly equipped and any number of institutions

could, till now, with very great difficulty, and by using the same instruments, laboratory and equipment for the degree and Intermediate students, manage to meet the expenses of giving instruction in scientific subjects. Just think of the same institutions dividing themselves into two and each providing separate instruments, laboratories and equipment for the degree and Intermediate students. These and similar hardships and the setback they are likely to cause to secondary education, unless the Governments can find sufficiently large funds, have been little realized. It is all very good for the Legislators to introduce new changes and pass Acts but it is equally imperative upon them to find money for carrying out their mandates. As it is, whenever they are approached for money they have in many cases a clean slate to show. It is no wonder if at a few centres either the degree or the Intermediate classes may have to be stopped.

It is after a consideration of the above that I feel that technical training should not be identified with the present University training in India. It is highly improbable that only undergraduates can be allowed to receive training in the Polytechnic Institute and if it is so it cannot but be detrimental to the immediate future progress of technical education in this country. The degree students are generally supposed to receive a specialised course at a University or to carry on research in some particular branch of a subject and this necessarily implies that they must have received some training in a school or elsewhere prior to their joining the University. If that view is right and is adhered to even in technical subjects it will be necessary not only to establish a Polytechnic Institute on a grand scale but also to found several smaller and preparatory polytechnic institutes of a smaller grade. The latter course should be highly desirable but I believe that the present financial state of India would not permit of such a scheme being carried into effect. I therefore conceive that if only the hobby of the isolation of the degree from

the Intermediate or school students is given up, the same machinery, laboratory and equipment may be utilised for the undergraduates as also for the junior or so-called students of the would-be Polytechnic Institute. India, under such circumstances, should for the present manage the training of Juniors as well as Seniors by only one set of machinery and instruments. Further the latter system would also enable the institution to take part-time students as is done in nearly all foreign countries. In fact I would suggest that the terms School, College or University should be avoided and that the institution should be merely styled as "Polytechnical Institution." If it is necessary and so as not to associate it with any province, community or party the institution may be further named—

Imperial Polytechnic Institute,
King George's Polytechnic Institute, or
Prince of Wales Polytechnic Institute.

This may help us to achieve our object and also to commemorate the recent visit of the Prince of Wales to India.

Lastly, Delhi is such an expensive place that the cost of land, the cost of construction of technical colleges and their maintenance at Delhi are all likely to amount to very high figures. Professors, teachers, clerks, servants and all others shall have to reside in an expensive part of the country and shall therefore have necessarily to be paid more at Delhi than elsewhere. It is possible the standard of living may not enable several students of moderate means to prosecute their studies which they could have easily acquired at a less expensive place. Delhi possesses the advantage of being the Capital and a central place in India, but certainly an equally central, though less expensive place, may be discovered in India.

CONSTITUTION.

So far as the constitution of the Polytechnic Institute is concerned I am inclined to believe that it will be the right

policy to leave the power in the hands of those who provide money for it. I have to agree with those who have expressed the opinion that such an institution, whenever it comes into existence, should be an all-India institution supported by the Provinces, but, for reasons given below, I disagree from them when they say that it should be a Government of India concern towards which the Provinces should contribute.

In the first place, if it is to be wholly a Government affair the correspondence on any particular subject between the Government of India and the Secretary of State might delay the establishment by several years—as all Imperial Services before they are established, have to be sanctioned by the Secretary of State and it has been usually noticed that years pass by before a final settlement on such affairs is arrived at between the controlling authorities in India and England respectively. On the other hand a resolution in the Legislative Assembly followed by a grant from the Government of India may set the whole thing going even next year.

Secondly, there is very little inclination on the part of the public to subscribe towards Government concerns. No doubt a beginning shall have to be made by the Government of India and it is very necessary that for a time the management should be in the hands of the Government of India. I do not think it proper, as is being done in the case of the formation of the new Universities, that the Government happens to be the major subscriber yet the management is in the hands of the Courts, the majority of the members of which are those who do not contribute towards the expenses. Side by side, I feel that if ever the public contribution exceeds the Government grants the Government should be in the minority or in other words the voice in the management and control should be proportional to the amount of money advanced or subscribed. For instance, to make a beginning, if the

Government of India subscribes	Rs. 12,00,000	a year
U. P. Government	„ 2,00,000	„

Madras Government	subscribes	Rs. 2,00,000	a year
Bombay	„	2,00,000	„
Bengal	„	2,00,000	„
Other Provinces	subscribe	1,00,000	„ each
Native States, business-men and other			
Public men	subscribe	1,00,000	each

every year

it should be desirable that the subscriber of every one lakh should be allowed to nominate one member to the Governing body, the subscriber of two lakhs two members and the subscriber of 12 lakhs twelve members; and that also the students from the Provinces, Native States and firms should be admitted in the same ratio. In this way there can be no question of partiality, favouritism or communal representation. If a particular member, community or association wishes to be on the Governing body let him or it furnish the necessary quota of subscription and he or it shall automatically get in.

Thirdly, before the reforms were introduced it was thought that all provinces shall contribute towards the Central revenues. It has been lately observed, however, that nearly all provinces are trying to free themselves from the burden of contributing their quota. Still worse is the state that one or two provinces should be relieved of this tax without affecting their position, whilst the others should continue to be in harness as they originally were soon after the inauguration of the Reforms. The same thing may apply to a Polytechnic Institute maintained by the Central Government and supported by provinces. Each province may attempt to get it exempted from its contribution. On the other hand, if it is sufficiently known that if a province withdraws its contribution its students will not be admitted to the institution or that it shall have no voice in its administration it may not bother the Central Government with constant petitions for exemption from payments.

Fourthly, a constitution on the lines I have mentioned will also enable the Native States or business-men to contribute

towards the expenses and thereby ensure or reserve some seats for students of their states, firms or factories.

In this connection I would like to emphasize that the Native States should not be left out of the constitution. It is a pity that in the Conferences of the Directors of Industries the representatives of the Native States are not allowed to participate and that the latter should be obliged to meet separately as they did some time back at Indore to keep themselves in touch with each other in the matter of Industrial development. This division of the Native States and Government Provinces into two camps in order to exchange views on commercial topics or discuss means for the industrial progress does not indicate sure sign of development. If real advance has to be made the co-operation of Gwalior, for instance, with the adjoining Government is more important than its association with Kashmir, Hyderabad or Mysore. I therefore am inclined to believe that in matters of industrial development or education, or in a scheme in which their co-operation is absolutely necessary because of their possessing a particular kind of raw product or of their suitability to undertake the manufacture of some special articles or of their position to help industry in the adjoining Government land, the Native States which are so mixed up with Government territories should not be left out or ignored. They are after all parts of India and their inhabitants citizens of the British Empire. Sir Thomas Holland, though not in connection with Native States, in his opening speech, as President of the Third Conference of Directors of Industries, on 23rd May, 1921 observed—

“ In spite of the differences in race, religion and language, there are points of common interest between Indians of all classes; and apart from all other considerations, it is necessary that these points should be strengthened, with a view specially of uniting the country into one unit for purposes of defence. Defence, however, to be effective, requires something more than mere community of interests. It necessitates the ability to

manufacture the machinery required to keep abreast of developments in those countries from which a possible attack may come."

QUESTION OF FINANCE.

Finally comes in the question of money. Indeed that is supposed to be the chief stumbling block in the way of the achievement of several of the reform-schemes which were in contemplation before the present Legislative Assembly and Councils were formed. There were several expectations but it seems the dearth of money has not enabled the Legislators to do what they should have done. Everywhere there is the cry "No money," "No money." Yet whenever money is needed for purposes which the Government has in view money is found quite easily. As stated by Mr. Montague the war expenditure borne by India up to 31st March 1920 amounted to Rs. 1,90,50,00,000. The Afghan War alone cost 24 crores in 1920. Twenty-one crores of rupees may be taken as representing the loss caused by the transfer of funds to London through Council drafts and their retransfer to India through reverse Councils. It is believed that about 150 crores are to be spent within the next five years on railway extension and so forth. There has already been a huge outlay on Delhi yet several crores have to be spent thereon. Such is the state of affairs. Only if the Government wishes it will not be difficult for it to spare one or two crores for the Polytechnic Institute. Further in this connection I should be excused for quoting from the speech of Mr. E. A. H. Blunt, Financial Secretary in U. P. in answer to the opposition put forward by a member of U. P. Legislative Council to the Allahabad University Bill on the grounds of the shortage of money—

"I might suggest to the honourable member that the finance department knowing that they have expenditure to face, may possibly have kept funds up their sleeves where he cannot get at them.....I suggest that if we wait till money is available, the available money will probably be spent before the Bill is passed."

It is all a question of conviction. If the Government is satisfied as to the need of a Polytechnic Institute there can be absolutely no difficulty in finding money for it. If the U. P. Government which in the matter of running into debts is known to occupy the second place in the list of the Provinces in India, can find one crore for the buildings of the Lucknow University besides several lakhs proposed to be spent in Allahabad and elsewhere, it is simply unthinkable that the Government of India cannot provide one or two crores, as the case may be, for a central polytechnic institute. This amount, if it is forthcoming, and if suitable efforts are made will be supplemented by donations from the different provinces, Native States, business-men and others. A beginning has to be made by the Government and the rest will surely be an easy task. Only about two years back Sir Dorabji Tata offered to contribute £25,000 towards the reconstruction scheme for the Cambridge University Engineering School and it is very unlikely that, if the question of a Polytechnic Institute for India comes in, similar or even better help from similar persons shall be denied. The two gifts by the late Sir Rash Behari Ghosh of 10 lakhs each for the technological side of the Calcutta University and as announced some time back the endowment, by Sir Dhanji Bomanjee, a Parsi multi-millionaire of one crore for the education of the Parsi youths are not unknown. Who knows similar or better contributions may not be coming forward for the proposed Polytechnic Institute. Everything depends upon the efforts of the Government and of the influential people in India. •

What applies to the initial outlay applies also to the recurring expenditure. Government has to be convinced and the necessary grants shall be coming forward. It is known how little benefit India derives by joining the League of Nations, yet it contributed £16,234 towards the first budget of the League and £28,786 towards its second budget. The net cost to India in connection with the visit of the

Duke of Connaught is estimated at Rs. 27 lakhs. Then came the visit of His Royal Highness, the Prince of Wales. The suppression of agitation in India has cost a good deal. I do not by referring to the above mean that either the visit of the Prince of Wales was undesirable or unnecessary or that the expenditure should not have been incurred in the suppression of agitation. My only object in mentioning them is to show that whenever unexpected items make their appearance money is found for them. India's participation in the British Empire Exhibition of 1924 will cost it a sum of not less than Rs. 25 lakhs. 'In the apportionment of the recent expenses of the League of Nations, India's share comes up to 1,440,000 gold Francs which sum is less than that of the share of Great Britain but far exceeds the contribution by any other nation.'

As regards the ordinary expenditure the Military consumes about half of the revenues of the Central Government. There is a cry for retrenchment in that quarter but in spite of all that, my impression is that there is no likelihood of any such curtailment being effected. There might be a reduction here and there in the number of sepoy or in their salaries yet the cost of the proposal, as hinted lately in Parliament to provide the Military in India with the most modern warfare equipment will far outweigh the reductions. Let therefore those who happen to be under a happy delusion to cut down the military expenditure depend on other sources of income for the improvements in view. I will again refer to the U. P. and state that if it is possible for it, in the present state of indebtedness, to spend from 7 to 9 lakhs a year on Lucknow University not to speak of the huge additional and recently increased expenditure on Allahabad University and the Intermediate education, it should not be difficult for the Government of India or the Legislative Assembly to provide a nucleus by sanctioning from 6 to 12 lakhs a year for a Polytechnic Institute. If the War Office can thrust upon India an increase of about 9 crores in the recurring expenditure upon

British troops alone in India, cannot the Legislative Assembly recommend the addition of only a fraction of the above for such an important object as a Central Technical Institute?

It is not possible for me to state as to what is to be the likely expenditure on a Polytechnic Institute in India. It is for experts to furnish estimates. Sometime back I wrote a letter to the Director of the Rensselaer Polytechnic Institute of U. S. A. enquiring as to what was the expenditure, initial and recurring both, at the Institute and I am much indebted to Palmer C. Ricketts, Esq., for his kindness in supplying me with the necessary information. According to him the plant of the Polytechnic Institute cost two million dollars or about 65 lakhs of rupees and the recurring expenditure comes to about 325,000 dollars or about 10½ lakhs of rupees a year. The same amount may not be enough for India considering the fact that originally teachers shall have to be imported from abroad on high salaries, and that a sufficiently large number of students shall have to be sent to foreign countries to qualify themselves with a view to replace, after a time, the foreign teachers. Moreover as a consequence of India making a beginning with only one institution instead of several such academies existing in most of the foreign countries, the number of subjects taught shall have to be larger than at Troy, Worcester or elsewhere. According to Mr. Samarth the buildings alone at the Strassburg University cost about one crore and the equipment another from five to six crores. At this institution before the war, it is said, were models on a small scale of every industry and factory in Germany and students, after a course of study there, could start life with a small capital. Keeping the above type of a Polytechnic Institute exhibiting models of every kind of industry that can possibly be developed in India, I estimate that the initial outlay may come up to about five crores. Of this sum if the Government of India can contribute two crores the rest of the sum amounting to about three

crores is not a very huge item to be donated by the Provinces, Native States, business-men and others combined. Similarly the recurring expenditure to be undertaken by the Government of India may not even ultimately exceed 12 lakhs a year. I would be failing in my duty if I do not at this stage admit that I am neither competent nor have I the means to form a correct estimate of the expenditure on a Polytechnic Institute. My only object in mentioning the above figures is to provide a nucleus over which discussion may take place and a decision be arrived at later.

APPEAL.

In conclusion, I appeal to the Government of India to give a favourable consideration to the need of technical education in India, to invite the opinions of the various local Governments, Native States, business-men and specialists with a view to their co-operation in the establishment of a Central Institute and finally to take such action as it thinks fit.

Secondly, I appeal to the members of the Legislative Assembly and specially Mr. Kamat, who so strongly pleaded the cause of a Technical Institute in the Assembly on 23rd February 1922, to move a resolution in the Assembly urging the establishment of a Polytechnic Institute.

Lastly, I request the indulgence of the readers and hope that they will correct me on any point on which my information is wrong. I do not profess to know much of technology yet a comparative study of the statistics of technical education in the various countries and the knowledge derived therefrom of the extremely backward state of technical education in India has impelled me to plead, in my own humble way, the cause which to my mind should have been taken up long before. I do not know if my arguments carry any weight or that I shall receive any encouragement or support but by writing the above I have the consolation of having expressed all that I feel and have been feeling for some time.

HITKARI SINGH SETH

THE ROSE OF INDIA

(ACT V ; SCENE II)

[*Scene.* A room in Krishna's house. Magudani discovered with Sinthice.]

Magudani—

Last night, Sinthice, in my dream I saw
A mango tree in blossom. It should mean
A friend bearing good news is on his way,
Yet he in whom is centred all my joy
Goes every moment further from my side.

Sinthice—

But will return—believe it ! since his heart
Is in thy keeping and thy heart in his.

Magudani—

To pine meanwhile, and what a weary while !
As love birds do in separate cages penned.

(*Enter Krishna with Manashtri, the queen. Sinthice and
Magudani prostrate themselves.*)

Krishna—

Here, Maharani is my wayward child,
The gods vouchsafe her to her queen's reproof
An ear more heedful than she gives to mine.

(*Exit Krishna salaaming the queen.*)

Manashtri—

Rise, Magudani, and awhile forget
The queen in me, rememb'ring but the woman
Whom sorrow moves to sorrow, tears to tears.

(*Sinthice and Magudani rise.*)

Sinthice—

None other, royal Lady, in the land
So skilled as though to bind the broken heart,
And brighten up the gloom of cheerless lives !
Yea, though thy brow had never graced a crown,
Thy womanhood had throned thee as a queen,
In golden halls of grateful memories.
Oft hath thy presence in some saddened hour
Chased from my soul the sable-winged regret,
And kindled once again a lamp of hope
In the dark cloisters of despondency,
By which I saw thee, not with eyes of flesh,
A shape informed by angel mind as queenly
As now my newly given sight beholds.

Manashtri—

Sinthice blind no longer ! Do I dream !
O tell me, tell, whence came this miracle ?

Sinthice—

From Christ it came at His Apostle's prayer.

Manashtri—

Thou too art Christian, then !—I blame thee not ;
Yet to our house already comes distress
With this new doctrine, and it seems that here
Yet darker falls the shadow. Magudani
Weeps her departed lover, and there grows
Hourly more loud the rumbling threat of war
That else had been averted. 'Tis a sign
Of what in larger measure will befall
As this new faith nets in her votaries.
It shall destroy the peace of families
And set at feud the father with his son,

The mother with her daughter ; it shall part
The husband from his wife, and cast adrift
The homeless begging through the long bazaars,
Make children orphans while their parents live
And parents childless ere their children die. ,

(to Magudani)—

Wherefore, sweet maid, abandon what hath brought
Such anguish on thy father and on thee.

Magudani—

O Maharani, how can I abandon
The truth in which alone my spirit lives,
The Faith in which I alone dare to die ?
No anguish I endure is half so great
As would be for such treason my remorse !

Manashtri—

Be as thou wert ere Christ was named to thee.

Magudani—

It could not be—I should have slain my soul.
Whate'er I seemed, I should be different,
As one who knew the Truth and lived a lie.
O Maharani, thou art of the truth,
And when thou hearest it, will know His Voice,
And follow where it leads thee, though it be
The path that scales a mount of martyrdom.

Manashtri—

Come, child, in the soft twilight to the garden,
Come where the opening moon-flower wreathes the
bower,
Till with her starry spray the queen o' the Night
Flings perfume on the darkness; there thou too
Thy heart shalt open and thy thoughts unfold.

(*Exeunt Manashtri and Megudani.*)

(Enter Nari.)

Nari—

Your Presence, Princess Draupadi is here.

Sinthice—

Give her¹ Sinthice's dutiful salaams.

(aside)

'Tis strange she came not with her mother—yet—

(Enter Draupadi. Sinthice rises.)

Draupadi—

Poor blind Sinthice ! rise not. Let me guide
Thy steps to yonder divan. *(aside)* It is well,
'Tis mine occasion ! Aunt, I am ashamed,
My hair is all awry, and with the heat
My eyebrows stain my cheeks.

Sinthice—

O Rama, spare !

Draupadi—

Might Nari fetch from Magudani's room
Her balsams and rose water ?

Sinthice—

Ay, Princess.

Go, Nari, fetch the almond-honey paste,
Antimony and Cleopatra's milk,
Eye-drops of lotus, and Magnolia balm
From Magudani's chamber.

(Exit Nari)

Draupadi—

Where is she ?

Sinthice—

In the garden, Princess. Shall I send her word ?

Draupadi—

Nay, nay—I will go thither, and with kisses
Surprise her 'neath the Champa's golden leaves.

(Re-enter Nari with a tray of cosmetics and a mirror.)

Draupadi—

Nari, I need thee not. Thou may'st retire.

(Exit Nari.)

(Producing cruse of crystal; aside)

Pest! my hand trembles. How suspiciously
Sinthice's sightless eyes are on me fixt!
Pooh, a mere fancy! Night less blind than she!
Come, aiding darkness, screen me while I pour
Three beauty-wasting drops in every jar.

(pours from the cruse into the ointment jars.)

Draupadi (looking into the mirror)—

Now, good Sinthice, there is nought amiss.
Hadst thou but eyes to see me, thou wouldst say
In Magudani's balsam lurked a charm
To add more beauty to the beautiful,
As poesy upon the fragrant rose
Rains odour, and upon the bulbul's song
Pours out a flood of liquid melody.

Sinthice—

Had I but eyes to read thy inmost soul,
I might discern the reason, Draupadi,
Why of those balsams thou hast added none
To thy complexion, but to them instead
Hast added drops from out a crystal cruse.

Also I might discern the reason why
 Thot badest fetch thee Magudani's balms —
 When thou wast fair to see as thou art now,
 No stain on cheek, no rebel lock astray.

Draupadi—

What meanest thou, Sinthice? thou art blind;
 What knowledge, sight denied thee, canst thou claim?

Sinthice—

What if my sight were given back by Heaven
 To save thy cousin from a cruel wrong,
 And thee from guilt of its accomplishment?

Draupadi—

'Thou darest to accuse me! Oh what crime
 Dost thou suspect me?

Sinthice—

What was in that cruse?

Draupadi—

What in the cruse? 'Twas dew of hyacinth.

Sinthice (taking up the cruse)—

A scentless species this! If thou, Princess,
 Be innocent of any ill intent,
 Then do thou to thy own complexion
 Apply these balsams, and my lips are sealed.

Draupadi—

And if in utter scorn of thy suspicion
 To prove it false I do not condescend?

Sinthice—

Then I will raise my voice against thy crime.
Before the Queen thy mother, who e'en now
Communes with Magudani in the bower,
And in their presence I will prove thy guilt.

Draupadi—

The Maharani here! Ye gods, forefend!
Have thy way, woman! it shall cost thee dear.
See, on my flawless features now I smear
The damndè ointment. Kali, ward from me
Its evil issue, and my foe confound.

Sinthice—

'Tis well—I will be silent, Nari, come!

(Nari approaches.)

Cast on the heap the almond-honey paste,
Antimony and Cleopatra's milk,
Eyedrops of lotus and Magnolia balm—
And yonder cruse of crystal.

Nari—

Very good.

(Exit Nari.)

Draupadi—

'Tis time I left thee.

Sinthice—

Not, I trust, Princess,

To kiss thy cousin 'neath the champa leaves!

(Exit Draupadi.)

(Re-enter Manashtri and Magudani.)

Manashtri—

We thought we heard the voice of Draupadi,
Sinthice, how thou tremblest! What's amiss?

Sinthice—

'Tis nothing, Maharani, I but spake
My mind to Nari, Magudani's maid.

Manashtri—

Farewell, Sinthice; I may not prolong
My visit further. (*To Magudani*) Farewell, dearest
child.

(*Kisses Magudani who accompanies her to the door
and re-enters.*)

(*Enter Nari.*)

Nari—

Upon your Highness waits a merchantman,
One Habban, humbly craving audience.

Magudani—

Habban! This is fulfilment of my dream.
How are the feet of friends on thresholds fair!

(*Enter Habban.*)

Habban—

Salaam, your Highness! Lo, thy servant brings
From Royal Gondophares joyous greeting
On your betrothal, laying at your feet
The wedding gift of his divinity,
Pledge of his love for Bridegroom and for Bride—
The diamond that adorned a hundred crowns.

(*Habban represents a golden casket, from which Magudani
draws the Maharajah's diamond. Then, returning it to
Habban.*)

Magudani—

Nay, this is not for me, Envoy of Kings,
(*Envoy*)

I am no bride upon her wedding eve,
 Nor Rani on the footstep of her throne,
 But a lone maiden from whose side hath ridden
 Her lover at a tyrant's stern decree ;
 A daughter banished from her father's heart.
 Rather do ashes and the weeds of woe
 Become me than a glist'ning diadem,
 And more than joyous wish or gracious gift.
 The silence, not the words, of sympathy.

Habban—

Yet hath your Highness' servant for your ear
 A message that will not admit delay
 Either in him who gives or her who takes,
 But on immediate action makes demand.

Magudani—

Whose is this message, and of what import ?

Habban—

Princess, 'tis from His Highness the Prince Gad
 Who hath not ridden yet from Mailepur,
 Nor will, till in your Highness' company.

Magudani—

Where is he ? Tell when last thou sawest him.

Habban—

But a few moments past, Your Highness. Listen !

*(The sound of a Zitar is heard from the garden while the voice
 of Gad sings the following :—)*

Spirit of song, awake !

Breathe on my lyre,
 Till from its trembling string,
 Wafted on music's wing
 Soars my desire.

Light on my lady's ear
 So sweet its plea,
 Passing that tiny door
 Into her heart it pour
 Longing for me.

Till with a swift resolve
 Kindled she glow:
 Till love to love shall fly,
 Till love shall worlds defy,
 Love that would sooner die
 Than love forego.

Magudani—

Oh joy, Oh pain! What would he have of me?

Habban—

Your Highness' self. He waits to bear you hence
 Guised as a merchant on an Arab steed,
 To Narankot.

Magudani—

 He wants me now—at once?
 Was ever put in such a quandary
 A maiden by the thoughtlessness of man?

Gad (Singing.)—

Restive my Arab paws
 Stones yet asleep.
 By thy drawn curtain I
 Wait, and less patiently
 Vigil I keep.
 While he with breath of fire,
 Speaks with the wind,
 Thou on my heart shalt lie—
 Only we—thou and I—
 The world behind!

Magudani—

I come, I come!—No time to bid farewell!
 Sinthice sleeps. I may not waken her.
 One kiss upon her brow, and then one more,
 For her to give my father when she wakes.
 She smiles—methinks she hears it in her dreams—
 O father, father! that we thus should part!
 O home beloved through childhood's happy years,
 Now fading from me like too short a dream!
 Farewell, farewell! My cloak! O love, I come!

(Habban draws the door curtain. Gad is seen in the moonlight mounted on an Arab steed. Magudani runs forward and is caught up by Gad. Then away!)

(Enter Krishna.)

Krishna (perceiving Habban)—

Stay, fellow, what art thou? what dost thou here?
 Where is my daughter? Whence that sound of hoofs
 I heard upon the pathway, and which still,
 Like thunder of a storm that passes o'er
 In fainter echoes rumbles from the plain
 Speak, fellow, speak, before I throttle thee.

Habban—

Your presence, I am Habban, who am here
 Envoy of Gondophares, to present
 The diamond, famed in his illustrious line
 Unto Your Highness daughter, on the event
 Of her espousals with his princely heir.

(Shews casket.)

Krishna—

But where is Magudani?

Habban—

That, your presence,
 Was the third question. She is on her way
 To Narankot with her affianced prince,

Who on his wingèd Arab bears away
The Bride denied him by Mahadevan.

Krishna—

By Ram, a prince of daring ! From my house
Under my nose he steals my child away.
Sinthice, what is this ? The child is fled.
What wert thou doing ? Know'st thou aught of this ?

Synthice—

As much as thou dost, Krishna. She is gone.

Krishna—

And thou, thou didst not stay her ?

Sinthice—

Had I stayed her,
She would not now be missed.

Krishna—

By all the gods
Thou saw'st her stolen ?

Sinthice—

Nay, I closed my eyes.
'Twere best a little while thou didst the same.
Hast thou not sought their marriage, and e'er since
Mahadevan forbad it, been as glum
As a sore-headed Himalayan bear ?
Hast thou not on thy laughter set thy curse,
Refused her kisses, met her every plea
With harshness—turned thy face from wistful eyes,
And steeled thy heart against her falling tears ?

Now dost thou wonder she hath flown from thee
On love-lent pinions to a softer nest ?
Hadst thou a father's love, thou wouldst rejoice
Her lover wafts her hence to happiness ;
A father's pride—to see her wedded thus
Should touch with splendour all thy latter days.

Krishna—

By Vishnu, there is wisdom in thy words.
Yet must I render to Mahadevan
Account for this defiance of his will—
What move I made to check it ? What pursuit
I set in action on the fugitives.

Sinthice—

'Tis easy. Yoke a bullock to a cart,
And thou and I will follow in their wake.
Belike we shall o'ertake them or at least
Meet them returning ere another moon !

Krishna—

O woman, thou hast triumphed ! Be it so.
Come, worthy merchantman—a cup of wine
Will cheer thee, and methinks I owe it thee.

CURTAIN

(*To be continued*)

FRANCIS A. JUDD



MITES FROM MANY

LOVE OF LOVE¹

I

Unworthy I of love, Lord Love,
 But Love thou her, my loved Queen,
 Her beauteous love's unscanned by word,
 Her love is love's pure golden sheen.
 O, canst Thou love from love divide?
 The least love killed the great will die,
 If little light the great Sun hide
 "We *are* one" they unite and cry.
 Love her, under, round, above,
 Thy love for her, my only love.

—Modern.

II

If I but see Thee loving kind
 To whomsoe'er it be,
 How rejoice I thus to find
 Thy love's sweet ecstasy.
 Thy love is joy be't not mine,
 For any if it be
 It will for me in glory shine,
 I ask then naught for me.
 I love thy love—unfit for thee—
 May I be lost in that Love-sea.

—Modern.

(To be continued)

MOHINIMOHAN CHATTERJEE

¹ In Bengali Sakhibhāva, literally "mood of female friendship" souls being conceive females and God the only male.

THE SEASON FOR THE UNIVERSITY EXAMINATIONS

In introducing this subject just a word is necessary, so that there may not be any misconception regarding the position the writer has taken about the present Calcutta University. It is not his intention to criticise the present system of teaching, which inspite of its few limitations, is perhaps the greatest achievement for which posterity will be grateful to the University. The main and sole object of the writer is to invite the attention of the University authorities to the present system of holding examinations during the months of March, April and May, and it has been the endeavour of the writer to prove how our boys suffer therefrom. The Calcutta University has ceased to be a mere examining body; it stands to-day for the teaching and well-being of our youths, that is, for bringing out the very best that is in them. A question like the present one should therefore have its earnest consideration.

At a time when everything is being tested and passed through the crucible of critical examination, it is fit that the premier educational institution of the country, *viz.*, the Calcutta University should also be subjected to the same scrutiny in order to secure that the country's progress may henceforth be orderly, harmonious and all-round and comprehensive.

Like most of the Universities that were in their early days mere examining bodies, taking up only later on the function of teaching, Calcutta University has but just begun to take upon herself the work of teaching in addition to that of examination. But whatever it is—whether an examining or a teaching body or both—its work like that of any other body, can no longer escape the searchlight of public criticism,

which done in the right spirit would be wholesome both for the University as well as the public which it serves. Under the belief that it will be but serving the University to point out what might be shortcomings, easily remediable, in its methods, we propose in this note to draw attention to the season of the year in which the main examinations of the University are held, as our conviction is that the health and welfare of the student community greatly depends on and is highly affected by the time of the year for the examinations.

For a good many years now the Matriculation Examination of the University has been held in the first week of March with the I.A. and I.Sc., the B.A. and B.Sc. Examinations closely following. These examinations continue through March and April, often going well into May. Thus the examinations which command by far the vast majority of the Calcutta University Examinees are held at this time of the year. The figures, say, for the three years 1919, 1920 and 1921 will give an idea as to the approximate number of examinees that usually now go up annually for these examinations. Taking the years 1919, 1920 and 1921, the total number of candidates that went up for the Matriculation, I.A., I.Sc., B.A. and B.Sc., are found to be 87,337, and for the same period the total number going up for the rest of the Examinations of the University, *viz.*, M.A., M.Sc., Ph.D., D.Sc., L.T., B.T. and the various Examinations relating to Law, Medicine and Engineering were 15,308, that is to say, the average for any one of those years was 29,112 for the former and 5,102 for the latter Examinations. That is to say, while 29,112 candidates went up for the Matriculation, I.A., I.Sc., B.A. and B.Sc., Examinations, 5,102 was the number of candidates that offered themselves for all the other Examinations of the University during any one of the years 1919, 1920 and 1921. We thus find that about 86 per cent. of the total examinees went up for their examinations in March, April and May during any one of those 3 years, and

as this proportion will approximately be found to hold good for most years, we may take this period, *viz.*, March to May, as *the* season for its examinations.

Now the question is—Is this period of the year, *viz.*, March to May, ordinarily and on the whole a healthy season for Calcutta? Is it a season suited for the hard work and strain of the Examinees? Is this a season when the vast numbers of students that go up for the examinations can be called upon to go through their ordeals without physical and mental injury by reason of the adverse climatic conditions? As this inquiry involves a question affecting the well-being, both physical and mental, of the vast numbers of young men that go up for their University Examinations from year to year and as upon this question depends therefore the welfare of the country, its importance is obvious.

It would not however seem to be necessary to consult the statistics of the Health Department, or the Newspaper files, of the city in order to discover what is the condition of the general health of the city during the period in question. For we know to our great cost and but too well that this is the usual time for the periodical visitation of the small-pox epidemic, and that other epidemics too find the winter a favourite season for visiting the city. The fact is so well known that we may, we think, without further debate or discussion, take it that it will be generally agreed that the season in question is *not* a healthy one and not only that but that it is generally and usually the sickliest part of the whole year in Calcutta. If this period is then about the worst part of the year so far as the health of Calcutta is concerned, the question naturally arises—Why has this period been chosen and does continue to be chosen as the season for the examinations of by far the vast majority of the University examinees?

Formerly the examinations used to be held in November and December and it is only since the year 1885 that the period has been altered. We are not aware if the reasons for

this change are on record in the Minutes of the University. One obvious reason for it might be that the long vacation of the Schools and Colleges takes place immediately after the examinations ; that the number of the examinees being so great and the papers so numerous and the examiners mostly, if not entirely, teachers of Schools and Colleges, it is a decided advantage for the latter to have the leisure and freedom of the vacation for the scrutiny of the papers. While it is thus a decided advantage for the examiners to have the examinations at the time of the year they are now held, is it equally so also for the examinees? For obviously the examinations being primarily intended for the benefit of the examinees, and not of the examiners, the main point for us to inquire into is whether the present arrangement is to the advantage or disadvantage of the examinees. Let us then briefly consider the pros and cons of the present arrangements from the examinees' point of view.

(i) *Temperature*.—The cold weather having disappeared with February, the heat begins to make itself felt with March and though it may not be unpleasantly warm during the first week or so, by the middle of the month the rise of temperature is quite perceptible, while by the latter end of the month the weather is fairly hot. And from this time onwards there is a steady rise in temperature and during April and May the heat becomes simply grilling. Even in the pleasantest of weathers an examinees' task is not an easy or pleasant one, making as it does an extraordinary demand on all his best thoughts and energies. But to require him to go through this ordeal in a grilling hot weather is to make a demand upon his energies, physical and mental, which cannot but be prejudicial to him, as the compliance has to be made under conditions most trying and disadvantageous. But however disadvantageously placed, the candidate has to give of his best, but at what cost to himself can only be revealed later on.

(ii) *Sickness*.—Compared with the rest of the year March to May is as a rule the most sickly season in Calcutta. The

epidemics that visit Calcutta, whether as periodical visitants or otherwise, usually commence with the beginning of the cold weather, and continuing through the winter attain their maximum period of activity in March and April. Small-pox, for example, visits Calcutta in one of its severest epidemic forms about every five years. The periodicity of influenza is not yet determinable, but that it has carried off, and does continue to carry off, many a promising young man in their prime and vigour is undoubted. The cholera is always with us, while berry-berry also seems to have fairly established itself in our midst. Ptyphoid with its congeners seems to be more or less always flourishing here, to say nothing of dengue or other fevers. Why all these, or any one or more of them should assert themselves in epidemic form in Calcutta in the winter season may be connected with the more or less insanitary condition of the town during the winter when, in the absence of rains, the drains are the least flushed and the consequent accumulation of dirt and filth and with them, of disease germs is the greatest. The absence during the cold weather of high atmospheric heat which kills or at any rate keeps down the activity of many of the disease germs may also help towards their greater activity in the winter. But whatever the reason, the fact remains that most of the epidemics that visit Calcutta in more or less severe forms seems to favour the winter months, that their strength and virulence increase with the advance of the cold season and that March to April seems to fall in with the period of their greatest activity.

Under these circumstances it requires no great stretch of imagination to conceive under what conditions of difficulty and disadvantage the examinees have to go through their ordeals. If even in normal and healthy times the examinations, by causing an extraordinary and unusual strain on the nervous system are a great trial, then, when times are abnormal, that is to say, with temperature near or above a hundred and sickness in the shape of an epidemic of

small-pox, influenza, cholera, berry-berry or dengue, severally or jointly raging round and nobody knowing when he or she might fall a victim : in times such as these, the strain, both physical and mental, on the students must be near the breaking point : the anxiety alone as to one's ability to keep fit and sit through the examinations being enough to lower one's vitality to a danger point. That many a constitution, unable to bear the great strain, does break down, is beyond dispute, while it is also a fact that many an examinee, with already broken health, does still try to go through the examinations, with the result that they have to leave this world with all its trials either during or soon after the examinations. In most of the examination centres a room has to be provided for those who have been suffering from an infectious disease, such as chicken-pox, etc., as also for those who, unable through weakness attendant on other illnesses to retain a sitting posture, are allowed to answer question papers in a reclining or lying-down position. The strain of examination on an ordinary healthy person is great enough, but what it must be to those who are down with an illness the University authorities evidently do not stop to consider : otherwise they would pause and hesitate before granting the especial permission which must be needed for such cases. Whether the endeavour to pass an examination under such circumstances would not entail a serious and permanent injury to any of the important organs or to the entire physical system itself is a matter that should not be passed over lightly. The writer who not being in the Education Department has not a large experience in the matter, knew of a Matriculation boy a few years back at Giridih who while attempting the examination from a sick-bed expired before the examination was over. One can hardly escape the thought whether the boy would have lived if the rule granting permission for sick persons to appear in an examination had never been in existence. In such extreme case as that of this boy or that of those who are

liable to incur permanent injury to their constitution through attempting an examination while down with an illness, how far the responsibility rests with the University authorities is equally a matter for serious consideration. But whatever the number of such candidates, large or small, no one will dispute (i) that a hot season is not favourable for prolonged hard mental work, (ii) that prolonged hard mental strain in such times is bound to affect one's constitution, (iii) that if in addition to the season being excessively hot, it is also highly sickly, the constant anxiety about one's examination would of itself serve to lower his vitality and predispose him to disease and that the chances of one's doing well would be much reduced and of injury to one's health greatly enhanced.

Leaving apart the number of deaths and of the absentees through sickness, the fact remains that the vast majority of the candidates do sit through the examinations, and of these again, a great majority come out successful, some with honours, others with distinction and so on and only a minority fail to pass. It may therefore be said that since the majority of the candidates do secure the object aimed at, does it matter if there are a number of absentees or even of deaths through sickness? If, that is to say, the greatest good of the greatest number is attained, the main object has, it may be argued, been achieved and there is no reasonable ground for grumbling.

It is certainly true that, however great the heat and however sickly the season, of the huge number of candidates that offer themselves the vast majority come out successfully through their trial. But do we stop to consider what is the cost of this result? We do not mean cost in money, though even that is not to be altogether ignored, but the cost in mental and physical health and power of the examinees. Examinations as they have been in vogue since the establishment of the University are at best neither wholesome nor beneficial: it is even a question if they are a special help to the development of

the mental faculties, though there seems little doubt that they would cause a certain amount of injury, owing to the unnatural strain put on it through excessive cramming, to the brain in the case of a large number of the candidates, which there would be nothing to wonder at, considering the poor physique of the majority of our students which we are just beginning to discover. Put into your stomach food that it can easily and comfortably digest and assimilate and it will nourish your body and help in its growth and development, the stomach itself participating in the general improvement and becoming the healthier and stronger for it. But overload the stomach with food it cannot digest, it (the food) will not only be of no use to the body, but it will, on the contrary, cause irritation, the whole alimentary canal being upset, with resultant disturbances all round. Should such irritation be continued or be frequent, chronic diarrhoea or dyspepsia with its attendant consequences will inevitably follow. Similarly with the brain. Give it work it can digest and assimilate and it will gain in strength and vigour. But overload, that is, overwork it, especially when it is growing and developing, the very opposite will be the effect. The amount of work which a given brain can stand and assimilate, *i.e.*, do comfortably, is determinable by the amount it is capable of performing without strain or fatigue and which it will enjoy in doing. If, for example, a brain can work for six hours without feeling dull but further work fatigues it, then we say that this particular brain can digest and assimilate 6 hours of work and that further work imposed on it will only tend to its injury. That is how cramming injuriously affects one's brain, cramming being to a brain what overloading is to a stomach. Just as the latter offence if repeated will eventually produce dyspepsia and general emaciation of the system, so cramming, that is, overwork of the brain, which commands the nerves controlling the different systems and organs of the body, will affect the functions of the different bodily organs, such as the liver,

stomach, lungs, kidneys, etc., the injury to the brain itself being manifested as distaste for mental work, that is, brain fag, mental langour and lassitude, loss of memory and worst of all, the stoppage of further growth and development of the brain: that is, resulting in the wreck, partial or complete, of the young man.

That there is a terrible amount of cramming amongst our students in connection with their examinations is only too well known. If the professorial and tutorial work were evenly distributed and honestly gone through over the whole year, so that the books to be read were leisurely and systematically studied and finished with the end of the courses of lectures and if our youngmen, too, honestly and evenly worked all the year round, then there would be no need for the present heavy cramming. But as things are, most of the work required for passing an examination is crowded into the few months immediately preceding the trial, with the result that there is nothing but cram, cram, cram, without cessation, without interruption and without rest till the last moment of the examination. That knowledge acquired through such cramming is of little value would be readily admitted, while on the other hand the injurious effects in innumerable cases would often be but too patent, showing themselves in a breakdown, physical or mental or both, which may be partial or complete and temporary or permanent.

That there must be many cases of utter physical prostration cannot but be admitted. It was only a short time since that the daughter of an acquaintance of the writer took to her bed the day she came home after her test examination for the B.A. Degree and passed away after 10 days or so. She had had no apparent illness while going through her test examination but the mental and physical exhaustion brought on in preparing for and going through the examination proved too much for her. Who can tell how many cases of such exhaustion and death occur among our boys and girls, year

after year? And if the strain even of a test examination may have such disastrous results, the strain much more prolonged and severe, involved in preparation for the final degree examinations, must produce collapse, if nothing worse, in a large number of cases.¹

For the first time in the history of the University we find in 1921 one of the authorities responsible for its management declaring the University as concerned on the subject of the students' health. That is to say, the Vice-Chancellor in his Convocation address of 1921 told us that of the students examined medically 88 per cent. were found with their muscles under-developed, 32 per cent. showed unsound teeth, 32 per cent. had defective eyes, while heart and lung defects were detected in 7 and 5 per cent. respectively and that, to sum up, 67 out of every 100 of our students were *not in good health and needed medical care and treatment*. In the last report on the subject, that is, issued by the Students' Welfare Scheme Committee, we find that so far 3,800 students (*viz.*, from the Scottish

¹ In support of the contention that many a constitution weakened through illness and subjected in that condition to the stress and strain of an examination may be and often is seriously and permanently injured, a case may be cited here which happened within the personal knowledge of the writer. A few months before his University Examination a lad had a pretty severe attack of typhoid with delirium, etc. His prostration had been very great, so much so that when the time for his examination came he had not been able to regain his natural health and strength. But as the examinations used to be and are, we dare say, still looked upon as the greatest object in one's life, to be attempted and achieved under any conditions and at any sacrifice, he had to put forth all his energies for it. The result was that though he came out fairly creditably through the Examination, there was a fairly complete physical breakdown for him. He found after the examination that his memory, for example, all but failed him, the names of the commonest things constantly slipping from him, making his position most awkward at times. Another of the symptoms was that he never knew what sound sleep was from that time onwards.

The writer has known more than one instance of friends going up for a University Examination soon after a severe illness. But he is not aware of what after-troubles they may have contracted in consequence. Mental troubles, such as the failure of memory, etc., people hesitate to speak of or divulge freely, and so the parents and guardians are not likely to know what their charges may be suffering from, except perhaps in very extreme cases. Thus the evils will in most cases remain unrevealed, and therefore untraced to their sources, and so things are allowed to go on as before!

Churches College, University Post Graduate Classes, the City and the Presidency Colleges, Calcutta) have been examined and that the net result is that 66 per cent. of them were found to be physically unsound; that is to say, 2 out of every 3 of our students were *not in good health* and needed medical treatment.

Is it necessary to dwell on the inner meaning of the above figures? For the writing on the wall is plain enough. Of the thousands that go through the University only a very small number has so far been medically examined and these from the most prominent colleges in Calcutta. If 2 out of 3 students in *these* institutions were found physically unsound, it is more than probable that total defectives, when students from the other towns as well as mofussil colleges have been examined, will be found even higher than 66 per cent. Now in any land it is the cultured classes—University men—that form its backbone and leaders, and if more than 66 per cent. of such young men turn out to be out of health, what hopes can one entertain as to the future of such a country? Besides, we cannot afford to overlook, supposing the physical defects of the youngmen to be only in their incipient stages, what is likely to be the condition of these 66 per cent. by the time they have completed their University education. For there can be little doubt that as the result of the grinding through which these will have passed and the severe stress and strain undergone on account of the examinations, their organic defects will have developed into more or less serious illnesses, with the result that many will succumb with the last efforts for their degrees, while of the survivors though some will have literally crawled through their examinations, not a few of the remainder will remain as physical wrecks beyond repair and unfit to undertake the duties and responsibilities of manhood.

The question that therefore presses itself on us and which must, on account of its urgency, be decided one way or the other without further delay is—Can the University, having regard to the state of health of our students as revealed in the

Students' Welfare Scheme Committee's Report be supposed to be doing its duty fully? And if the progress and advancement of the student community—the hopes of a country—means the progress and advancement of the country itself and if their degeneration and ruin means, on the other hand, the country's degeneration and ruin, then, if the report of the Student's Welfare Scheme Committee has any value at all, what a bright prospect we have before us of this country's future and what a justification for the existence and continuance of the University itself!

What then ought we to do? The alternatives before us seem to be—

(i) The University conducting its work as hitherto but permitting only the physically sound young men and women to go in for its education.

(ii) The University conducting its work and all students being permitted to go in for its education, as hitherto, but medical attention being added and enforced on every one, *i.e.*, whether the students reside in hostels, messes or with their parents or other guardians.

(iii) The University changing its present methods, so that the least physical and mental harm might result to those going in for its education, the ideal and motto of the University really and truly followed and acted on being “sound mind in a sound body.”

Let us now consider the alternatives.

(i) In this case, the University as now constituted and managed will have to wind up business and close its doors, the physically sound boys being so few and the University depending for the conduct of its business so largely on the fees realised from the students that it will be impossible for it to work further.

(ii) In this case, we allow things to go on as hitherto, only superimposing medical care and treatment on the present state of things.

That this addition of medical care and treatment would also mean an addition to the present cost of University Education, this much is certain ; for as things stand, it would be impossible for the University to provide this medical treatment *gratis* : that is to say, the cost of this treatment will have to be met by the students themselves, as an addition to the present cost. That it will not be possible for many an aspirant for University Education to bear this additional burden we may also take as certain. But what is most important for consideration is— Can we be sure that the results will be satisfactory and as desired ? The bulk of the students will, as now, be housed in hostels and messes, and from the way our young men live and are looked after therein, it is very very doubtful if the practical results of this additional care will be appreciable. It is so difficult and it takes such a long time to make human nature move from its accustomed groove. So one is greatly afraid things will go on as before, that is to say, the health of our students will go on suffering and deteriorating as now, in spite of this additional medical care, the only gain, or rather loss, being the increase in cost of education.

We must not in this connection fail to remember that many of the physical defects observable among our College students may be (1) hereditary, (2) due to long continued malnutrition owing to poverty, (3) due to wrong methods of education pursued at schools and thus long contracted, (4) amenable only to prolonged treatment and a treatment that may not be compatible with an active University career. While the defects in many cases will be traceable to the poverty or ill health of the parents themselves, in others they will be found to have roots in the educational methods pursued in the primary and high schools of the country. Look at the standards fixed by the educational authorities for the lower and higher primary and middle English schools and one is simply amazed at the heaps of books our little boys and girls are expected to go through in order to pass the examinations prescribed in reference to

those standards. And can we wonder that brains that have been overtaxed from such tender age will soon be revealing the ill effects of such overtaxing in the different organs of the body and in the ill development of the different systems, whether muscular, nervous or vascular?

All the above circumstances considered, can we regard the second alternative as an alternative that will really go to the roots of the evil and be truly effective? One is afraid, not. One is on the contrary inclined to think that not only will the additional cost involved deter many from entering the University, but that the compulsory medical treatment will go very little way towards causing an appreciable amount of good.

There now remains the third alternative, *viz.* (iii) the University changing its methods of work, so that by proceeding along the lines of least resistance, *i.e.*, with due regard to the actual conditions of the country and not blindly following the precedents or ideals of foreign countries, as little harm as possible may be done to the physical and mental health of the student community.

The first step we would suggest in this direction is the alteration in the season of the examinations from its present season of March to May to some other part of the year. As we have already pointed out the present season is a hot and sickly one; that the sickliness of the season is of itself a source of great mental anxiety, a condition coupled with the necessarily hard and strenuous work involved in preparing and going up for the examinations would materially lower one's vitality and predispose one to disease; that many of the illnesses prevailing at the time are highly contagious or infectious; that many candidates are debarred by sickness from appearing at the examinations, the fruit of years of labour being thus lost. These in brief ought to be sufficient reasons to make the University pause and change the period of its main examinations, *viz.*, the Matriculation, I.A. and I.Sc., B.A. and B.Sc., in which the largest number of its examinees are concerned.

Formerly the examinations used to be held in November and December, that is, a cool part of the year and when yet the winter epidemics, if any, have not yet had a grip on the city. But the reverse is the case now. The question of sickness apart, the heat itself is found to be so great that under the present arrangements the University authorities dare not set *two* papers during the day, but are obliged to content themselves with setting *one* paper only *daily*, that is, early in the morning from 7 to 10 or so. Now consider what this alone means to the victim. The time of his ordeal is doubly lengthened out and this at a time when the heat is unbearable and any exertion, physical or mental, is itself a great trial. That many a candidate falls sick when only half-through the examination the public know but too well and should also be known to the University authorities; and yet things are allowed to go on as before.

Is it necessary at this time of day to tell those who are in charge of our University education that it is a pleasure to work in a cold weather; that one can put in more work without any sense of exhaustion and without injury to one's constitution in a given time in the cold season than one can in the hot; that cold is as bracing to the nerves as heat is enervating; that the examinations impose the severest possible strain on the students and are a possible source of great mischief, mentally as well as physically, to those who have to go through them under such unfavourable conditions. And if the above is admitted, then the authorities ought to be able to show good grounds for holding the examinations at the time they are now held. So far as the outside public are concerned, one must confess they fail to see any such reasons in favour of the present arrangements. The only grounds apparent to them are, firstly, that the long summer vacation practically beginning with the examinations affords the necessary time and leisure to the Examiners who are almost entirely professors, lecturers and teachers of schools and colleges, for the scrutiny of

the papers and, secondly, that the long vacation may enable the foreign professors to get away from the Indian heat and visit their cool and distant homelands. Even if the last-mentioned ground were a determining factor at the time when the change was first introduced, nobody can now complain of the foreign influence in the Senate as a factor for the continuance of the system, seeing that the dominating influence in the Senate and Syndicate has, for some years past, rested not with the foreign members but with the Indian, and the University could, if it were so minded, have altered the period at any time it pleased. As for the other ground, no sane man would for a moment contend that the comfort and convenience of the Examiners must be put before the health and welfare of the students. There is thus no alternative left but to infer that for the continuance of the present system the University authorities are alone responsible.

It is therefore obvious that unless we are prepared to see the health of the rising generation still more deteriorated, the University must be asked as a preliminary step to alter its time for the main examinations to a part of the year less sickly, less enervating and less anxious than the present one. We cannot forget that the examinations are not an end in themselves but are a mere preliminary preparation for the due achievement of one's life work. But if the very health of our young men and women is to be sacrificed in this mere preliminary spade work, then we should have no hesitation in crying 'Halt' to this University Education and ask it to give place to something that will at least conserve their health and vigour and leave them fit for the discharge of the duties of an ordinary healthy and useful citizen. We would therefore ask the University as an earnest indication of its concern for the future welfare of the student community and therefore of the country at large to alter its present time of the Examinations as the first instalment of real Reform.

P. N. DATTA

EXTRACT FROM "WITHERED LEAVES"

(Translated from the Persian)

ODD DISCOVERIES AND STRANGE SECRETS.

What do you think of it, moon. As you go?

Is life much or no?

O, I think of it, often think of it as a show

God means surely to shut up soon.

As I go.

It was a delightful moonlight night. The clock had just struck twelve, and all nature was wrapped in unbroken slumber. Everything was sweet, serene, sublime. The air was soft and fragrant; the sky seemed one sheet of splendid blue; the moon looked pathetically down on our vale of tears, and the stars shone conscious of their deathless beauty. There was a stillness—as it were the stillness of an intense, mystic vitality—around me. I stepped out of my library—worn out with study, weary of life, sick of mankind—to enjoy, though for a moment, nature's unrivalled carnival. I was sad that night, inexpressibly sad, for my life has always been one long war with unexpected foes. I have spoken, and spoken freely, candidly—that has been my unforgivable fault. I have thought, and I have expressed my thought untrammelled—that has been my unpardonable misdemeanour. By frankness and candour I have raised a swarm of enemies, ever determined to smite or stab me. Even conversation over the wine and walnuts, which generally partakes of the character of *Dichtung und Wahrheit*, was remembered, treasured, used for purposes of indictment and judgment against me. And yet, honestly and truthfully, I might say with a distinguished writer: "I have loved things and persons because I loved them, and loathed them because I loathed—not because the

love or the loathing was fashionable, orthodox or heretical, customary or eccentric."

Lonely, grief-stricken was I that night, and I knew not why. But of my loneliness I was glad, for as Meredith Townsend quaintly observes "mankind in general are tigers in trousers." I was in no mood then to meet tigers or apes. Such were the thoughts that were passing through my mind when an unknown, rebuking voice called out to me: "the forty-fifth milestone of life hast thou passed, and yet thou understandest not man. Hath not the poet taught that the greatest of things is charity? Hath not the philosopher inculcated that kindness and forgiveness are gifts divine unto the chosen ones of the earth? Then, O erring man, let not charity, kindness, forgiveness ever desert thee—be thy experiences what they may."

And the voice ceased to speak. I looked around, and none was there. Silence, solitude, stillness—the same as before—only they were occasionally interrupted by the sighing wind and the whispering leaves. I stood rooted to the ground in a dream, in a trance. Yes! charity, kindness, forgiveness—these only, to be sure, reconcile one to warring humanity, and these only soften, mitigate the burden of life.

Truly hast thou spoken, O voice of Goodness. But why am I chosen for the wrath of man? Social functions, political platforms, ambitious projects, soaring aspirations, favours of the great—not one of these have I sought, coveted, dreamed. I have lived in the seclusion of my library—away from the haunts of men. I have studiously avoided the tavern, the mosque, and the forum. Why then the fury and the fierceness of this persecution? I waited and watched a while, but no answer came. In sheer despair, said I "Couldst thou not answer, O moon, for thou hast known men and their ways for ages past? Could you not tell me, O stars, so soft and so serene, in the consciousness of enduring power? Would you

not—bowing trees, whispering breeze, Spirit of Beauty—would none utter the secret, tell the tale?"

Then I heard a voice saying to me: "What shall I teach thee, thou fatherless man? Seclusion never has shielded man from the attacks of men. Does not man love and revel in cruelty, in lust, in wanton wrong? His abominations astonish me not, for what canst thou expect from a creature of his origin and his inherited instincts? Superiority he resents, and he puts seclusion and aloofness down to pride and affectation of superiority. Thus will he seek to pull thee down from thy lonely, far-off pedestal, and strive to do thee wrong. Thy superiority will be thy worst enemy, for it will give a keen edge to hatred and stridence to the voice of malice. Let not disappointment crush thy spirit, nor contemporary neglect deflect thee from thy path. Remember that the Law of animal life is self-preservation, but the Law of man's life is suppression of the Lower Self." Say with Ibn Yamin:

کنچی و همدسی و کتابی و خورده * از بهر ذوق نفس ز تاج و سرور به
 رجه کف اگر بکف آید ز دهقذت * نزد خرد ز خدمت شاه و وزیر به

I was pacified, assured, strengthened by this advice. What after all are worldly prizes but mere thistledown on the stream of time? What is contemporary fame but a fleeting lightning-flash, followed by blackest gloom? How many of the *quondam* magnates—wielders of power, possessors of wealth, proud, arrogant, full of swank and show—how many, after their brief little day of fluttering, buzzing insect-life, have re-emerged from the oblivion into what they have all invariably sunk? I have seen too many of these stuffed puppets to take off my hat to them when they pass by in their tawdry coach. No! I have paid homage to naught but intellect—never to a mere holder of office—however exalted—devoid of learning, or of talents to his credit. But this is not worldly-wisdom. I confess I have always been deficient in worldly-wisdom, yet I

have never regretted this deficiency. What sacrifice the smile, the nod, the handshake of the great involves ! Greater, infinitely greater, than any of these little courtesies is worth. Put pride in your pocket ; trample freedom underfoot ; sacrifice judgment and forfeit character—and then the earthly Gods will smile and shower their golden, glittering gifts upon thee. Seek them and receive them and hold them and hug them, if you will, but for thee, dear heart, they were never meant or intended. To have lived and loved ; to have worked and worked honestly ; to have done one's duty, and done it unswervingly ; to have said and to have said what one had to say boldly, fearlessly ; to have followed light, and to have adhered to the right—these are worth more than all the gifts and prizes and honours that soiled hands or tarnished coronets bestow.

In after days when grasses high
O'er-top the stone where I shall lie,
Though ill or well the world adjust
My slender claim to honoured dust,
I shall not question or reply.

I shall not see the morning sky ;
I shall not hear the night-wind sigh ;
I shall be mute as all men must

In after days !

But yet, now living, fain were I
That some one then would testify,
Saying—" He held his pen in trust
To Art, not serving shame or lust."
Will none ?—Then let my memory die

In after days !

In this strain I stood thinking, and thoughts, lightning-like, rushed through my mind. I was hardly conscious of the march of time. Two hours had silently passed away. It was time to end my musings, my charming communion

with nature, my silent banquet of thought. I retraced my steps homeward, and soon I was in my dear old study—so full of joyous and sad memories. I sat thinking of vanished days. Give back but one day, O God, from life's torn page, and restore, but for a moment, those dear ones—now no more—to my loving, longing arms. The figure of one friend rose before me—the friend whose friendship was my life's dearest joy, and whose death was the extinction of my life's brightest hope. But life is cruel and fates are unrelenting.

But though he is now no more, I praise God with joyous thanksgiving that I have one friend living—and may he be spared for many more years to come—whose house is a haven of peace from the contention-tossed world and whose company is an unfailing source of consolation, delight, encouragement to me. To him I wrote describing the strange experiences of that night, and telling him what a thing of odd discoveries, strange secrets, thrilling hazards life was. Odd discoveries, strange secrets—what curious revelations life's voyage brings unto us! "The veil falls from my soul and you may see it in lovely nakedness. They are no stains, only wounds. Ah! only wounds dealt by the hands of my friends, not of my enemies." Heine, thou hast expressed my innermost thought, and hast put it in language of exquisite perfection. There is a kinship between me and thee—the kinship of soul—that true kinship which defies the barriers of race and religion. Thou hast suffered; thou hast bled—and so have I. Between me and thee there is the uniting, sanctifying bond of suffering and of despair.

عمرتان بدو مراد ای ساقیان بزم جم * گرچه جام ما نشد پُر می بدوزان شما

S. KHUDDA BUKHSH

THE PERMANENT SETTLEMENT

I

When the Reforms were first introduced, the Country and Bengal among other provinces, was led to expect a new era of agricultural and industrial progress, and developments in education and sanitation. In the absence of sufficient private enterprise, these schemes of reform have necessarily to be undertaken by Government and the extra expenditure incurred publicly. It was believed that with the increased association of the representatives of the people in the task of Government there would be a greater willingness to tax the people for expenditure incurred in their own betterment. But where are the extra funds and still more, where is the will to find them ?

A half-hearted attempt to prove their bonâfides was made last year by the present Government, when they introduced the enhanced stamp-duties and the amusements and betting taxes. But as then forecasted, these measures, provided a yield deplorably short of their rosy anticipations. Fortunately, owing to recent retrenchments, the Bengal Budget of 1923-24, is almost balanced, but even the slightest pretence of providing funds for the nation-building services has now been given up.

Rather, the prevailing tone of the debates in the Bengal Council has been characterised by an utter lack of financial capacity and moral courage.

The Central Government is attacked for not dispensing entirely with Bengal's contribution, which it is pretended is unfair in its incidence relative to other provinces. In view of this, it might be as well to consider the relative incidence of taxation upon the populations of Bengal and say Bombay.

I take the figures given by H. E. the Governor in his Council speech of the 21st November 1921. Out of a gross revenue of Rs. 3,006 lakhs collected in Bengal, Rs. 2,051 lakhs were taken by the Central Government and Rs. 955 lakhs retained by the province. The corresponding figures for Bombay were, Rs. 3,059 lakhs, Rs. 1,669 lakhs and Rs. 1,390 lakhs. Superficially these figures seem very unjust to Bengal. But it must not be forgotten that much of the customs Revenue collected in Calcutta is on the consumption of the teeming populations of Bihar and Orissa, and the U. P., while the outside areas served by the ports of Bombay and Karachi contain a much smaller population. An allowance of about Rs. 2 crores for this reason is certainly not excessive. This brings the relevant figures for Bengal to Rs. 2,800 lakhs, Rs. 1,845 lakhs and 955 lakhs. Based on these figures are appended below the contributions in Rupees per head of population made by Bombay and Bengal respectively :

Province.	Total contribution per head.	To Central Government.	To Provincial Government.
	Rs.	Rs.	Rs.
Bombay ...	15.29	8.34	6.95
Bengal ...	6.29	3.9	2.1

These figures show that the per capita taxation of Bombay is more than $2\frac{1}{2}$ times that in Bengal; and while she taxes her own population more than thrice as heavily for her own expenditure, she contributes more than twice as much as Bengal to the Central Government. Now while it may be admitted that the average wealth per head in the Bombay Presidency is greater than in Bengal, it is more than doubtful whether it is twice as much.

In these circumstances, Bengal cannot be said to be contributing more than in proportion to her wealth to the

Central Government. And if Bombay has a much higher per capita rate of provincial expenditure it is because she has upon her potential sources of revenue more largely than Bengal. It is always open to this province to tap her own resources for her own expenditure and not until this has been done to the same extent as in other provinces, are we entitled to clamour at the injustice of the Meston award.

The main existing sources of revenue in this province are the Land Revenue, Stamp and Excise. Substantial increments in the stamp duties have already been made last year, and it is doubtful if much more can be obtained from this source without reducing trade and prosperity and obstructing the administration of justice in the province. The duties on excise are already at a point where the utmost that can be expected is a slight increase in revenue due to gradually increasing consumption. Nor with the possible exception of the betting tax can increased yields be expected from any other minor source of revenue.

We are left then with only the Land Revenue, as the remaining source from which increased yield might be expected. In this connection, it is well to note that a proposal for an increased rate of cess was turned down by the government last year as unwarrantably interfering with the sole local means of deriving revenue. In the absence of any other large permanent and economically obtained source of revenue—and it must be admitted that we have not yet heard of such a new source in Bengal—the land revenue seems the only source from which additional income might be possible.

That it is economically possible is undoubted. Bengal is admittedly the most fertile province of India. It is also next to Bihar the province paying the least amount of land revenue per head of population as will appear from the following figures taken for the year 1918-19.

Province.	Land Revenue in rupees per head.	Land Revenue in rupees per sq. miles.
Burma	4.9	375 ¹
Bombay	2.3	
Punjab	2.2	
Madras	1.7	
U. P., Assam, C. P. and Berar }	1.3	
Delhi	0.9	
N. W. F. P.	0.8	
Bengal	0.7	408
Bihar and Orissa	0.5	

The significance of the above figures will be clearer when it is pointed out that, in order to level up Bengal's contribution to that of Madras—a province poor in mineral and industrial resources and commercial undertakings—an additional levy of Re. 1 per head or over $4\frac{1}{2}$ crores, must be placed on land in Bengal. Only when that has been done, will it be right to complain of unjust treatment relative to other provinces.

Such an immediate enhancement of the land revenue is however neither necessary nor desirable, though some increase seems to be required. But against every suggestion of increase, however small, there has been in the past and probably will appear again, strong and sustained opposition from the landed interests in Bengal.

II .

A revision of the Permanent Settlement of land revenue in Bengal, has been opposed on grounds political, social, legal and moral. It is said, that any change in the Permanent Settlement will remove from the Government the political

¹ If the revenue and area of Sind be excluded from that of the Bombay Presidency, the resulting figure for the Bombay Presidency proper is considerably over Rs. 500. Yet nobody can claim that the natural fertility of land in Bombay, acre for acre, is superior to that of Bengal.

support of the landed aristocracy. It should undoubtedly be the object of any Government claiming to be a popular one, not to displease any large class of its subjects. But it cannot, on the other hand refrain in the interests of any class however powerful and deserving of consideration, from action necessary in the public interest. Nor can it be claimed that the political support of the Bengal landowners as a class—there may be exceptions—has been either very intelligent or active. They have acquiesced apathetically in measures not affecting their own interests. They have opposed uncompromisingly measures, such as the Road Cess of 1879 and the Calcutta Rent Act of 1920, which showed the slightest tendency to touch their own pockets. And they have failed miserably in the duty of educating and organising a sane and rational public opinion amongst their tenants. This, in spite of their occupying the position of unchallenged leadership in Bengal's social organization.

Again, it is held that a revision of the Permanent Settlement might disturb social relations between landlord and tenants. The former would naturally try to pass the increased rate on to the tenants either by periodic enhancements of rent or by increases in 'abwabs' and other indirect receipts. The latter, as naturally would resent such tactics, thus causing still further estrangement in rural areas at a time peculiarly critical. By the amended Bengal Tenancy Acts of 1885, and 1907 the arbitrary power of the Zemindar to enhance rent was taken away; a maximum limit of enhancement at stated intervals was prescribed; the enhancement became effective only with the consent of the district officers, and occupancy rights capable of being sold were given to tenants of over 12 years standing. It should not be impossible therefore to prevent increases in abwabs, by carefully defining the occasions and amounts of the present 'abwabs,' or commuting them into fixed annual payments, alterable by the same procedure as the rent proper.

Again, assuming it would not be possible, owing to legislative means or rural unrest due to non-co-operation, to burden cultivators with any increased rate, an enhanced tax on the Zemindars is described as unfair as it would reduce their means for keeping up their social position. But the Zemindari income of Bengal is neither small nor is it spent entirely on indispensable necessities individual or social. In 1793 the net income of the Bengal Zemindars was about 40 lakhs of rupees. To-day the net income of the Bengal Zemindars is more than 12 crores of rupees. Much of this no doubt is shared among a series of middlemen, lessees of the Zemindars, and their lessors. But a large part is enjoyed by the Zemindars themselves; and it is always possible for them by undertaking the personal management of their own estates, considerably to increase their income, without having to increase rates on the actual cultivators. Such a step on their part would be of inestimable benefit to the province. It would turn many of them away from the wasteful pleasures of an idle life in Calcutta, stimulate interest in agricultural reform; further the spread of the most up-to-date agricultural methods and implements; increase the area and yield of crops; and add generally to the wealth and condition of themselves, their tenants and the province. Then perhaps Bengal might really become, instead of one of the most backward agricultural provinces, the foremost province in India in every respect.

A further objection is that the Permanent Settlement was made by Lord Cornwallis, the Governor General of India, and it is beyond the province of the Bengal Government to reverse it. There is no doubt that the appropriate constitutional authority for revision is the Government of India. But there is no reason for imagining that the Government of India would be averse from such a step, if it were jointly demanded by public opinion in Bengal and recommended as a necessary measure by the Government of Bengal.

Such a step by the Bengal Government is likely however to be characterised by many as a failure in its moral obligations to the Zemindars. But briefly, the argument of these people is that

(1) In 1793 Lord Cornwallis distinctly enacted on behalf of the Court of Directors of the East India Company, that the then existing settlement of land revenue should be fixed for ever.

(2) On this presumption many sales and purchases of land have occurred in the last 130 years and financial obligations assumed which would not have occurred, had it been known that the Revenue Settlement was other than permanent.

(3) Consequently an enhancement now in the rate of revenue would cause a proportionate grave financial loss, to many Zemindars who had a moral right to expect that there would be no change in the Permanent Settlement.

With reference to the first premise in this chain of reasoning, it must be mentioned that although Lord Cornwallis did 'fix for ever' the public assessment on the lands of the Zemindars, the Document containing the Permanent Settlement clearly shows that he also expected the fulfilment of certain social and public obligations from the Zemindars. The Zemindars were distinctly enjoined not to be exacting on their tenants. Instead of this, the relations between Zemindar and ryot were anything but happy for the latter until the first Bengal Tenancy Act of 1859 was passed which aimed at making evictions and enhancement of rent less arbitrary.

Further, it was distinctly implied in the clause assuring the Zemindars against "any increase in the public assessment in consequence of improvements in their respective estates," that a fixed and unchangeable revenue would, by ensuring to the Zemindars the full returns on any improvements, cause them eagerly to improve their estates and introduce the most productive methods of cultivation thereon. Here also, the volume of achievement has fallen far short of the expectations

of Lord Cornwallis. The Zemindars in the main, have shown no personal interest in the development of their properties. They have been chary of investing capital in permanent improvements of the soil; backward in employing and helping their tenants to use the most suitable manures and agricultural implements; and totally guiltless of any eagerness to acquire new knowledge that would increase the productivity of their lands. For the most part, they have been content to entrust the management of their estates to others; and have devoted themselves to careers in the law and politics, provincial and municipal. Some perhaps have directed their wealth to the building up of local industries. But many too, lacking the stimulus to active work, prefer to pass away their time in idle luxury in the City of Palaces.

Can it be denied then, that if an Indian Government should deem it necessary to withdraw from Lord Cornwallis' undertaking, the Zemindars themselves will not be guiltless of having failed in their part of the implied contract of the Permanent Settlement?

Again, it may rightly be questioned whether those 'new' zemindars who have bought out the interests of older families, had any right to presume on the eternal duration of the Permanent Settlement. In purchasing estates great care is usually taken in examining both the title deeds and profit-yielding qualities of the property. One might reasonably expect therefore that a prospective buyer would have been acquainted by his legal advisers, at least since 1858, of the British constitutional doctrine that no law can be regarded beyond amendment or repeal by Parliament in view of the latter's unlimited sovereignty. Knowing this, he could not then have presumed that the Permanent Settlement was beyond the pale of amendment.

Even if it be admitted that at the time of the purchase such knowledge could not reasonably be expected of the 'new'

Zemindars, it is unreasonable to infer that the realization that the settlement might be changed at some indefinite future date, would have prevented many from purchasing their present estates.

There has been in the past so many other important factors such as increased population ; higher prices, a fall in the rate of interest, pointing to the profitability of investments in land, that it is almost certain that the existence of a revenue system subject to revision at long periods instead of a Permanent Settlement would not have deterred purchasers from their intention. This is borne out by the fact that in other provinces with a changeable settlement, there exists, particularly in the Punjab, the same eagerness by cautious investors to buy real estate as has been habitual in Bengal.

Since 1917 there has been a considerable rise in land values in the Province due almost solely to circumstances beyond the control of the Zemindars. The abolition of the Permanent Settlement now, will therefore cause a minimum of capital loss to Zemindars. The loss will fall almost solely upon the increased values and rentals caused by the war.

In some cases, especially of those who have invested in zemindari property since 1918, there will probably be some financial loss. But to complain that this loss will transcend a great moral principle is the same as saying that all unforeseen taxation, falling as it must on some portion of the population, is morally unjustifiable. Against such an argument must always be set the greater principle of 'the greatest good of the greatest number.'

To-day in Bengal, this great principle is sadly in want of supporters. On all hands the need for reform and progress in the nation-building departments of Agriculture, Education and Local Self-Government are admitted, but practical evidence of a desire to push the reforms is not forthcoming. The truth is we are afraid to delve, and delve deep into those pockets which are the deepest and most capacious, especially

since they belong to many in high places. It is much easier to complain of unjust treatment from the Central Government and clamour for alms from them, even though it is quite evident that all the major provinces in common with Bengal, and most important of all the Central Government itself, have had huge deficits for a number of years. Consequently it is futile to expect any immediate further concession from the Central Government, or any relief from a revision or abolition of the Meston award. For, where the head and every other member of the family are bankrupt, it is unreasonable to expect such altruism as will lead to a general re-distribution of the family resources in order to make one member solvent while still further embarrassing the position of the others. Relief must be sought rather in a general reduction of unproductive, and unnecessary expenditure, coupled with an attempt to increase the individual resources of each.

Of all provinces, Bengal in particular is in possession of unique resources untouched by taxation. For, while she together with Behar and certain unimportant portions of Madras and the U. P. protect the fortunes of the Zemindars with a Permanent Settlement, her Zemindars, in common with landed proprietors in other provinces also enjoy immunity from the income tax which is not leviable on their 'agricultural' incomes. Thus, while the Bengali merchant, trader and manufacturer; the Bengali doctor, lawyer and much despised Government servant; are mulcted of portions of their hard-earned incomes, the Bengali Zemindar enjoys undisturbed the untaxed incomes from his estate—for the most part unearned. Of course, the Central Government may elect to bring the incomes of Bengal Zemindars within the scope of the Income Tax Act, and make over the proceeds to the Bengal Government. In that case, the Permanent Settlement itself might be allowed to continue undisturbed. But the administrative difficulties of a careful annual enquiry into the total earnings of those connected with the land; the possibilities of

inaccurate computation, of evasion and of corruption; the smaller amount of time, trouble and experience involved in making settlements of comparatively long duration; these make it more economical to obtain additional revenue by a direct revision of the Permanent Settlement, than by subjecting agricultural incomes in Bengal to the Income Tax.

Should, then, a direct attack on the Permanent Settlement be regarded as desirable, the first thing necessary is to declare clearly that no revenue settlement in future will be permanent. The revenue from the erstwhile permanently settled districts should be raised from 25 to 50 per cent. according to the capacity of the Zemindars' estates to bear the additional burden, and fixed for periods ranging from 15 to 30 years. In the case of those estates, where an immediate raising of revenue to the required rate would involve considerable hardship, graduated increases over a period not exceeding 5 years should be employed before the revenue is fixed for any settled term. This would mitigate somewhat the hardships of those landed proprietors whose rentals do not afford a sufficient return on the capital invested in their properties, and give them an opportunity to develop the potentialities of their estates before the maximum increment of revenue comes into operation.

As a necessary corollary of the removal of the Permanent Settlement, power should be given to Zemindars and other tenure-holders to increase their rents over their permanent tenure-holders at fixed rates, and all others not holding in virtue of a specific contract or lease for a given period less than 12 years, by not more than $\frac{1}{3}$ of the total increment of revenue payable for their holding by their immediate landlord. This would enable part of the burden of additional taxation to be thrown upon the patnidars, darpatnidars, sihdarpatnidars, and other intermediate holders and the rayats. The burden of the actual rayat thus decreases geometrically with the number of intermediate holders between the Zemindar and himself.

These proposals will probably bring an additional revenue of 1 to $1\frac{1}{2}$ crores for the next 15 to 20 years after which, it would expand gradually with the revision of the old settlements in the light of the conditions then prevailing. If, in addition to this, the Central Government in accordance with the Finance Member's budget declaration, is able to remit all provincial contributions, Bengal will have a welcome addition to her resources for use in the nation-building departments. Should the additional resources be more than ample for the nation-building departments unpopular and uneconomic taxes such as the Amusements Tax and the enhancement of non-judicial stamp duties might be remitted. Actually though, such remission of taxation is hardly likely. For firstly it is doubtful if the Central Government will have the capacity even if it has the will, to forego all provincial contributions within a reasonable time.

And secondly, it is hardly conceivable that with Bengal's urgent need for better sanitation ; for widespread primary education ; for more agricultural, technical and commercial education ; for development of local self-government and a political sense among the people capable of shouldering the responsibilities of full self-government ;—it is inconceivable that any increased revenues she may derive from the sources mentioned, will be unemployable in a way productive of great good for the province.

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OBSERVER

[We shall be glad to publish a reasoned statement in answer to the views expressed in this paper.—Ed. C. R.]

MYSTERY—ASTROLOGICAL ?

Christ's journeying on water on a boat.

His turning a water-pot into that of wine.

His washing the feet of His disciples with water.

He will give such water to men that it will become in them a well of water springing up into everlasting life.

His sitting by the side of a well and revealing the highest truth about the Deity.

His saying, He will give such water that drinking it men will never be athirst.

His saying, whoever will give a cup of water to His disciples he will not lose his reward.

His saying, unless a man is born of water and spirit he will never be able to enter into heaven.

While on water on a boat He rebuked the raging of the water.

From on a boat on water He preached His gospel.

Seeing a servant carrying a water-pot He told him to inform his master that He would hold His feast at his house.

He disappeared in a cloud, He will come down again from it.



He told His disciples, if a son asked a fish of his father would he give him a serpent ?

He told His disciples to give the coin to the collector of toll that would be found in the fish.

Taking a few pieces of fish He fed thousands of men.

He told His disciples He would make them fishers of men.

He ate fish after resurrection.

“Christ is a large fish and we are small ones in him,” said Tertullian of old.

In olden times fishes were painted on crosses. (Is it for this the Hindus call *Kama*, the God of love, *Minaketu*?)

Aquarius was the Zodiac of the nativity of Christ and *Piscis* that of the Jews.

G. C. GHOSH

VENGEANCE IS MINE

BOOK II : CHAPTER XV—*continued.*

Once again Jasubha changed the subject. As soon as a topic began to grow unpleasant he used to get on to another.

“I would very much like to see this Swami of yours.”

“This is just the reason why I ask you to go to Varat. But don’t you remember him ? He came to see you five or six years ago when their annual grant was stopped for the first time.”

“Yes, I have a faint recollection. But I never imagined he had such a hold upon the people.”

“Am I not tired of telling you so often ? This equal—”

“Sh, sh!” cried Jasubha lifting up his finger, “let politics alone. It is well that Champa has come in. Even her holiness Champa is far better than you. Is it not so ?”

“What are you talking about” queried Champa as she entered. During these years the careless grace and fashion had considerably lessened in her. She had grown a little more grave and dressed more plainly. She showed no trace of the dancing girl now, but looked more like an elderly matron presiding over her husband’s family. Her place in the state was somewhat peculiar as Raghubhai had intended. She lived as if she had been Ranubha’s wedded wife and though her connections with the Prince was no longer that of a mistress still she could lead him in whichever direction she chose through that marvellous power of pleasing which she still possessed. She was untiring in her pursuit of knowledge and in her efforts to lead an unblemished life. She was regarded in the state as second only to Revasankar

in importance. She controlled to a greater or lesser extent all the four principals—Jasubha, Ranubha, the Divan and the Naib-Divan. Even the Queen had felt less cause to be jealous of her.

“Oh, I was just talking about your ascetic’s life.”

“What has that to do with you? He is open for you whenever you choose to enter there; and it is not overcrowded.”

“Champa, we have dropped the idea of Varat.”

“Very pleased to hear it. Now I can enjoy there by myself.”

“But, Ranu old chap, Champa and your Swami are great friends. Is not your Swami of the Vaishnav sect?”

“I am glad indeed that *you* are not of that sect. But why have you refused to go there?”

“Because the Naib-Divan was not anxious.”

“I see. But any special reason?”

“You know better. But, Champa, do introduce me to your Swami.”

“First deserve and then desire. You are not yet worthy to look at him.”

A couple of hours passed thus in easy banter. Seats had been placed outside the tent where all the three repaired after dinner. Champa took up a *sitar* and the cool breeze of the night thrilled to the silver notes of her music. Jasubha on his rocking-chair listened and dozed. The body-guard a little way off were standing to attention like statue and at the entrance of the royal encampment, the sentry was walking backwards and forwards like an automaton. A few minutes later the buzz of a conversation was heard and one of the body-guards and a couple of soldiers ran up to prevent any disturbance of the Prince’s repose. But they could not restore the calm and when Champa had finished her song even Jasubha’s ear caught the noise.

“Nayak!” came the low drawl of Jasubha’s mellow voice.

The captain of the guard appeared and saluted.

"Could we not sit for even five minutes in quiet?"

"Your Highness, I shall just run up and see," cried the captain. He was back in a few moments.

"Sire, some people desire to be admitted into your presence."

"Now!"

"They say they would go away if your Highness would ask them personally. But they refuse to believe us."

"But who are they" asked Ranubha.

"They say they are the deputation from Varat come with an invitation for His Highness."

Jasubha was quite pleased. Since he had announced his decision of dropping Varat, the tug-of-war going on between the parties had ceased, Ranubha and Champa were not teased and so he got no pleasure out of his refusal. In his unoccupied life he found strange attraction in raising storms around others.

"Ask them to come to-morrow."

"Your Highness, they say that you are to be there to-morrow."

"Then ask them to see Raghubhai."

"Sire, I told them so but they will not listen."

"Then why not see them?" asked Champa.

"Yes, we shall do that," cried Jasubha.

Jasubha's easy nature had dropped a great deal of the artificial court etiquette. He loved to go about and meet whom he liked just like an ordinary man.

"Of course, what else could you do? Just hear what they have got to say and if it is not important ask them to come again in the morning."

"Very good. Let them come in," sighed Jasubha leaning back in his chair.

Five men walked in. One of them was a *sannyasi* and another (their leader) seemed to be a person of wealth and importance. They all seemed to be more polished than

ordinary villagers or townsfolk. The five saluted respectfully and stood awaiting commands.

"Who are you?" asked Jasubha.

The leader stepped forward and saluted in the grand old style.¹

"Prince, we are the deputation from Varat and have come to invite your Highness."

"Who are you?"

"Sire, I am the Lord Mayor," the gravity of this "Lord Mayor" was truly comic.

"Where do you invite us?"

"Sire, to-morrow we open the new school buildings at Varat. The ceremony should be performed by your royal hands. Your Highness, we have just heard that you have decided not to visit Varat. So we have come to you with a humble request. Our school has been the result of great labour and sacrifice and if you do not grace the ceremony we shall feel deeply disappointed." The Mayor was persuasive as to a creditor.

"What sort of a school is yours?"

"Your Highness, our town boasts of but one school. We teach there from A, B, C, right up to the highest academic qualification."

Jasubha smiled at this boastful speech, "And how many children attend?"

"Sire, this is the head of our school and he can tell you."

The *sannyasi* came forward and said. "Sire, we have about 3,200 girls and boys there."

"What!" shouted Jasubha sitting up, astonished for the first time in his life.

"Maharajah"; replied the *sannyasi* in faultless English, "there is nothing to wonder at. Except the forty or fifty who may be ill, every child in our town comes to our school."

¹ The ancient Rajput

called *juhār*.

"How do you manage all the expenses," asked Raghubhai. He had heard of this deputation and had hurried up to be present at the interview. He was cursing Anantanand all the time.

"We get them from the public," explained the Mayor.

"Up to what do you teach?" asked Jasubha. He could now faintly imagine what Varat was and began to appreciate the greatness of him who had made it. The figure of the Swami, he had seen six years ago, again stood before his mind's eye.

"Sire, we have no degrees. They read there till they are about twenty and try to learn all they can."

"How far have you studied yourself?"

"I read up to the Intermediate Examination at Allahabad and then eight years more at Varat."

"Who taught you at Varat?"

"Mahatma Anantanandji."

Jasubha's face frankly showed his admiration." He turned to Raghubhai, his tones were a little harsh, "Naib Divan, our state seems to be excellently managed even without our knowledge!"

Raghubhai had no answer to make. He had looked upon Anantanand as a mere mischief-maker nothing more. Moreover the Divan's department had never paid the slightest attention to Varat. It was right on the borders of the state, was separated from the capital by a great forest and most of it belonged to the monastery. Hence there was but little revenue to be got from there. They knew that improvements were going on there but none would exactly say what.

Jasubha turned again to the Mayor; "So you have built a new school there! But I am sorry I can scarcely come. I have given orders for the return journey."

"Sire, we cannot believe that you could have the heart to refuse the simple request of your loyal subjects. All Varat is eager to see you. Our Mahatmaji shall be very pleased to see you."

"Which Mahatmaji? Anantanand?"

"Yes, Your Highness."

"Well, Raghubhai, we will have to alter our programme. We have come so far, so we might as well visit the place. Let the camp be retained here. Gentlemen, I will be there to-morrow morning at six."

Jasubha got up. Raghubhai bit his lips.

"Everything shall be in readiness, Sire," assured the Mayor and the deputation returned.

Preparations were soon started for the Princes' journey. Champa and Ranubha shook hands in silent joy.

(To be continued)

KANAIYALAL M. MUNSHI

**REPORT OF THE SPECIAL COMMITTEE ON THE
INDIAN INSTITUTE OF SCIENCE,
BANGALORE.**

1. We, the members of the Special Committee appointed by the Governor General of India in Council to make enquiries and recommendations in regard to the Indian Institute of Science, Bangalore, have the honour to submit our report.

INTRODUCTORY.

2. The scope of our enquiry is described in the following Resolution of the Government of India in the Department of Industries No. I-10 (T), dated the 21st November, 1921 :

“ In consequence of a report of the Standing Committee of the Court of Visitors of the Indian Institute of Science, Bangalore, the Governor General in Council, by virtue of the powers vested in him by Regulation 35 of the Regulations for the administration and management of the properties and funds of the Indian Institute of Science, Bangalore has appointed a Special Committee to enquire into and report on certain matters relating to the abovementioned Institute.

The Special Committee has been constituted as follows :—

Chairman :

Sir William J. Pope, K.B.E., F.R.S., Professor of Chemistry, Cambridge University.

Member :

The Hon'ble Sir Ashutosh Mukharji, Kt., C.S.I., M.A., D.L., Puisne Judge, Calcutta High Court, and Vice-Chancellor, Calcutta University.

Sir Henry H. Hayden, Kt., C.S.I., C.I.E., D.Sc., F.R.S.

Professor C. V. Raman, Professor of Physics, Calcutta University.

Secretary :

Dr. Alfred Hay, D.Sc., M.I.E.E., Officiating Director, Indian Institute of Science, Bangalore.

The terms of reference to the Committee are as follows:—

(1) To examine the working of the Institute during the past ten years and to report on its present state.

(2) To consider what changes, if any, are necessary in the constitution and scheme of management of the Institute in order to secure its government in the best possible way, and to make recommendations accordingly ; in particular, to consider and make recommendations regarding the body or bodies in which the management of the Institute should vest, the powers which should be given to such body or bodies, including their relations with the Director and the professional staff, and the composition of such body or bodies.

(3) To consider and make recommendations regarding the extent to which the principal contributors to the endowment, including the Government of India, should exercise control over the management and working of the Institute ; in particular, to indicate whether the principal contributors should expressly be given the right, and, if so, within what limits to obtain the assistance of the Institute in the matter of the investigation of particular problems, the acceptance of students, or any other matter.

(4) To consider and make recommendations as to what should be the future policy and lines of development of the Institute ; in doing so, to estimate the present position of post-graduate and research work in pure and applied science in India, and to indicate the place which the Institute will occupy with reference to this ; in particular, to indicate whether the Institute should confine itself to the investigation

of such problems only as bear on the "application of science to industries," or whether its scope should include investigation in pure science.

(5) To consider and make recommendations as to whether, in view of the immediate and prospective increase in the income of the Institute, it should undertake research, training in research, or training generally, in additional branches of science.

(6) To consider and make recommendations regarding the means of co-ordinating the work of the Institute with that of similar Institutions in India and abroad.

(7) To consider and make recommendations regarding the method of selecting and appointing the Director of the Institute and other members of the professional staff, the qualifications which should be required of candidates for those appointments and the terms which should attach to such appointments, including pay, leave, and allowances during absence.

(8) To consider and make recommendations as to the relations which should subsist between outside bodies or persons, including Governments and Administrations, and the professional staff, in respect of the professional services of the latter; in particular, to consider whether the professional staff should be permitted to accept private practice; in the latter case to propose rules to regulate the receipt of fees and the method of utilizing such fees; also the conditions which should govern the publication of the results of research undertaken for outside bodies or persons, with reference to patent rights and copyright.

(9) To consider and make recommendations regarding the subordinate staff necessary to assist the Director in the discharge of his duties.

(10) To consider and make recommendations regarding the admission and training of students; in particular, to consider the best means to train Indian students with a view

to enabling them to qualify themselves for appointment on the professional staff.

(11) To consider and make recommendations regarding any other matter which the Committee may consider to be of fundamental importance for the welfare of the Institute."

3. We were anxious to receive guidance as far as possible from the experience of those who were connected with, or interested in the subject of our enquiry, and we made it our first duty to address a letter to various individuals and institutions, inviting statements bearing upon the terms of reference. The response was satisfactory as will appear from the following list of correspondents:—

1. Sir Dorabji Tata, Kt.
2. The Mysore Durbar.
3. The Resident in Mysore.
4. H. J. Bhabha, Esq., M.A.
5. Sir Alfred Chatterton, K.C.I.E.
6. R. W. Davies, Esq., I.C.S.
7. Dr. J. J. Sudborough, D.Sc., Ph.D., F.I.C.
8. Dr. G. J. Fowler, D.Sc., F.I.C.
9. Dr. H. E. Watson, D.Sc., A.I.C.
10. John H. C. Kann, Esq., B.Sc.
11. C. F. H. Tacchella, Esq., B.Sc.
12. The Mysore Chamber of Commerce.
13. The Vice-Chancellor of the Mysore University.
14. The Vice-Chancellor of the University of Dacca.
15. Sir R. N. Mukherjee, K.C.I.E.
16. The Director-General, Indian Medical Service.
17. The Director of Industries and Commerce in Mysore.
18. The Director of Industries, Bengal.
19. The Director of Industries, United Provinces.
20. The Director of Industries, Burma.

21. The Director of Public Instruction, Madras.
22. The Director of Public Instruction, Bihar and Orissa.
23. The Inspector-General of Education, Mysore.
24. The Millowners Association, Bombay.
25. N. S. T. Chari, Esq., M.A.
26. M. G. Srinavasa Rao, Esq., M.A., Professor of Chemistry, Central College, Bangalore.
27. S. G. Sastry, Esq., B.A., M.Sc., Industrial Chemist, Soap Factory, Bangalore.
28. Dr. B. Narasinha Iyengar, B.A., Ph.D., Agricultural Chemist, Bangalore.
29. B. Sankar Rao, Badami, Esq., Senior Assistant Chemist, Agricultural Department, Bangalore.
30. Dr. F. Marsden, Ph.D., M.Sc., Industrial Chemist to the Government of Madras.
31. Professor Cree-Brown, Principal, College of Engineering, Poona.
32. Dr. C. J. J. Fox, Principal, Royal Institute of Science, Bombay.
33. W. Erlam Smith, Esq., Presidency College, Madras.
34. K. R. Menon, Esq., Presidency College, Madras.
35. P. Ramaswami Ayyar, Esq., M.A., Assistant, Indian Institute of Science.
36. B. Sanjiva Rao, Esq., M.A., Assistant, Indian Institute of Science.
37. M. A. Malandkar, Esq., B.Sc., Assistant, Indian Institute of Science.
38. K. C. Srinivasan, Esq., M.A., F.C.S.
39. Mr. B. Dasannacharya, M.A., Student, Indian Institute of Science.
40. Mr. M. Sreenivasaya, Student, Institute of Science.
41. Mr. S. V. Ganapati, Student, Indian Institute of Science.

42. The Vice-Chancellor of the University of Madras.

43. Dr. N. A. F. Moos.

4. The undermentioned gentlemen appeared before the Committee and gave evidence to elucidate or supplement the contents of their respective written statements :—

1. R. W. Davies, Esq., I.C.S.
2. H. J. Bhabha, Esq., M.A.
3. Sir Alfred Chatterton, K.C.I.E.
4. Dr. Gilbert J. Fowler, D.Sc., F.I.C.
5. C. F. H. Tacchella, Esq., M.A.
6. Dr. J. J. Sudborough, D.Sc., Ph.D., F.I.C.
7. Dr. H. E. Watson, D.Sc., A.I.C.
8. John R. C. Kann, Esq., B.Sc.
9. Dr. F. Marsden, Ph.D., M.Sc.
10. K. C. Srinivasan, Esq., M.A., F.C.S.

5. We have examined the working of the Institute during the past ten years from the materials available to us and have also ascertained its present state by an inspection of the buildings, the laboratories, the library and the students' hostel. We have been much impressed by the excellent nature of the Buildings and the equipment provided at the Institute and we are convinced that the accommodation and facilities available could be put to more extensive use in carrying out the intentions of the founder than is done at present. There are now three departments in working order namely, General and Organic Chemistry, Bio-Chemistry and Electrical Technology under present conditions and under existing methods of administration the several departments are practically full; there are 35 students in the department of General and Organic Chemistry, 8 in that of Bio-Chemistry, and 14 in that of Electrical Technology. The activities of the Institute, it will thus appear, are very diverse in scope and character and do not seem, at first sight, to be characterised by unity of plan and purpose. There is much industrial work done of a small factory type besides research work

chiefly on technological and sometimes on purely scientific subjects, and generally, as subsidiary to this, teaching work of undergraduate and post-graduate standard. Except in the department of Electrical Technology, no regular courses of systematic lectures and practical work are available. Students who pass through the course of training provided are eligible for the Certificate of the Institute, which is not necessarily awarded on the results of examinations; on the other hand, those who carry on research are eligible for the Associateship of the Institute. Since the opening of the Institute in 1911, 203 students have worked in the laboratories for varying periods; 42 of these have received the Certificate and 14 have been elected to the Associateship by the governing body. The income available for the support of the Institute is derived from the endowment created by the late Mr, Jamsetjee Nusserwanjee Tata and from the grants made by the Government of India and the Mysore Durbar. Until the end of 1918, the annual income was about Rs. 2,50,000 but owing largely to the sale on advantageous terms of some of the properties included in the Tata endowment, the present income is Rs. 4,90,000 approximately; and it has been mentioned to us, that there is possibility of further increase by reason of appreciation of property values.

6. The evidence placed before us makes it abundantly clear that there exists, in many quarters, a strong feeling of disappointment and dissatisfaction due to the present condition of the Institute. It has, indeed, been maintained that its work is carried on without definite aim, that it has achieved no definite position, and that it has not attained academic repute. On the other hand, the fact cannot be ignored that students from various parts of India have been eager to seek admission to the Institute, and that many of those who availed themselves of such training as was available here in the past have creditably filled positions of trust and responsibility in

connection with scientific and industrial work. At the same time, it cannot be denied that the Institute has lost in efficiency by reason of the fact that its policy and lines of development have never been defined with sufficient precision. The Institute has also suffered in reputation by reason of the conditions and circumstances under which private work has been undertaken by some members of the staff, though in most cases in accordance with the terms of their respective engagements. It has been represented to us further that the relations between the professors and the students in the past have not always been as cordial as could be desired; and as might have been anticipated, this circumstance also has injuriously affected the reputation of the Institute. Finally, some of the witnesses have commented adversely on the total absence of Indians from the superior staff of the Institute and have emphasised the need for what has been described as Indianisation of the institution. We have considered it necessary to investigate or enter into details of specific instances which, it has been suggested by some of the witnesses throw discredit on the past management of the Institute. We felt that no useful purpose would be served by any such attempt, specially as it is not within the scope of our enquiry to sit in judgment over the conduct of any individual, whether a member of the staff or of the governing bodies of the Institute. We are clearly of opinion that what is of real importance at the present time is to obtain a correct view of the general condition of the Institute as a whole, so that we may be able to suggest remedies for the removal of the defects which in the past have made it impossible for the Institute to fulfil the just expectations of the representatives of the founder, of other donors and of the educated public. We shall accordingly proceed to consider in the first place the fundamental question of policy and lines of development of the Institute, which must determine the most suitable type of constitution.

POLICY AND LINES OF DEVELOPMENT OF INSTITUTE.

7. For the purpose of determining the future policy and the lines of development of the Institute it is necessary to keep in mind the present position of post-graduate and research work in pure and applied science in India.

8. Although the standard of Indian scientific education is gradually rising and although a certain number of teaching institutions are producing students capable of immediately undertaking original research in science, our investigations have convinced us that the standard attained in many places is not yet so advanced as to fit students for undertaking original work. The majority of Indian students, in fact, terminate their college or university career at a point at which they have gained too little experience to enable them to commence research work with advantage. Under these conditions it cannot be doubted that a large proportion of the Indian youth endowed with such intellectual capacity as should enable them to participate in the development of pure and applied science cannot at present find facilities for that scientific training which will alone prepare them for a fruitful career in those subjects.

9. The Founder of the Institute, the late Mr. J. N. Tata, desired to establish an Institute of Research ; so far as our information goes, he introduced no limiting clauses in connection with his benefaction, but it is probably beyond dispute that he desired to build and endow an Institution which would provide Indian students with such facilities for work and training as would enable India to compete on equal terms with other countries as a producer of new knowledge and that he wished his Institute to aid Indian students to serve India in science and in technology. It cannot be doubted that under the conditions briefly stated above, the objects which the Founder had in mind will be best served by the provision of preliminary training in scientific methods and knowledge, supplementary to more elementary

scientific education, for the purpose of preparing selected individuals for careers based upon original work in either pure science or technology.

10. The previous paragraphs are intended as a brief statement of the case ; they probably contain no contentious matter and we are of opinion that their acceptance leads to one obvious conclusion. The present condition of undergraduate, post-graduate and scientific research work in India is such as to make it desirable that definite courses of instruction should be established in all departments of the Institute to serve as a kind of link between the student's previous work and research to which he intends ultimately to devote himself either in the Institute or elsewhere. Such courses of instruction should include lectures and practical work, should be noted in the calendar of the Institute and should form part of the course for the Certificate ; in their organisation special attention should be paid to the needs of the diverse classes of students drawn from other educational institutions. The need for such courses may perhaps diminish with the development of training in science throughout India and they may then be profitably replaced by courses of lectures and practical work in more advanced or in specialised subjects. Any attempt to divorce teaching from original work in science leads to degeneration in the character of either the teaching or the research. Paragraph 3 of the existing Regulations should accordingly be amended by specifying advanced instruction as an object of the institution in addition to original investigation.

11. In our opinion it is most undesirable that the activities of the Institute in connection with teaching and research, should be confined to matters which bear on the application of science to industry. We would point out that great numbers of scientific industries have originated in purely academic scientific work ; the same process of evolution will certainly lead to the establishment of important branches of technology which are not yet foreseen. Apart, however, from the fact that

applied science is largely founded on discoveries in pure science; it may be remarked that the exclusion of purely scientific research will inevitably narrow the workers and check the development of that scientific atmosphere which is so essential in such an organisation as the Institute. It is desirable that workers in pure science should be encouraged in the Institute and that their colleagues engaged upon technical problems should be able to enlist their knowledge and services.

12. So far we have laid stress on the need for providing courses of study in all departments of the Institute, supplementing those which the student has previously passed through; these courses of study are intended to fit the student to carry out original research in the Institute or elsewhere on some branch of pure or applied science. It may be anticipated that the value of the Certificate and of the diploma of Associateship of the Institute as professional qualifications will continue to appreciate and that this appreciation will be hastened by raising the standard and volume of the training provided and of the original work turned out from the laboratories. The governing body may then consider whether it is not desirable to permit former students to indicate their qualification, either as Associates or Fellows of the Institute, by some convenient abbreviation following their names. It will no doubt be possible for students who have graduated as bachelor or master in the science faculties of Indian universities to submit research work carried out in the Institute as theses for the doctorate in those universities.

13. It should be the duty of the staff, and indeed also of the members of the governing body who possess scientific or technical experience, to acquaint themselves with those needs of India which can be served by pure or applied scientific research and to make provision, in so far as may be possible, for the carrying out of such research in the Institute. As is well known, industries new to India have already been established as the result of investigations carried out in the Institute:

every effort should be made to stimulate work of this kind for the purpose of developing the resources of India and of creating positions and careers for Indian students who have received a sufficient scientific training. In this connection it is important that provision should be made in the Institute to accommodate suitable persons who may present themselves and desire to carry out independent research on problems which lie within the purview of the Institute; such persons, like the other workers in the Institute, would naturally be under the control of the Council.

APPLICATIONS OF INCREASED INCOME.

14. In considering whether in view of immediate and prospective increase in income it is desirable that the work of the Institute should be extended to additional branches of science, it is convenient first to lay down certain general principles and to draw up a scheme for the logical expansion of the Institute and secondly to determine what part of this scheme can be realised with the aid of the available funds.

15. We are of opinion that the most rapid and the most efficient method of rendering the Institute of greater service to India and its people will be found, not in the immediate introduction of additional branches of science, but in the expansion of those departments of the Institute which are of value. If novel branches of science are immediately introduced much time will necessarily be absorbed before the new departments exert their due influence whilst the expansion of existing departments should render them capable, in a comparatively shorter period, of providing facilities for training and research in science and technology comparable with those available in Europe. At the same time, needs of India in connection with other branches of science should not be overlooked, although it may not be possible to meet them until further sources of revenue are tapped.

16. The Department of Pure and Applied Chemistry is indubitably capable of playing a prominent part in developing the resources of India and in utilising the intelligence of the Indian youth in the service of their country. This Department should therefore be retained and reinforced in accordance with a carefully thought-out scheme.

17. A Department of Pure and Applied Chemistry should, in our opinion, be organised about the set of professorial chairs listed below :—

A. Section of Pure Chemistry,

1. General and Mineral Chemistry.
2. Organic Chemistry.
3. Physical Chemistry.

B. Section of Applied Chemistry.

4. Inorganic Chemical Technology.
5. Organic Chemical Technology.
6. Animal Physiological Chemistry.
7. Vegetable Physiological Chemistry.
8. Fermentation Industries.

18. It will be seen that any subject of a chemical nature likely to present itself for investigation will lie naturally within the scope of work of one or other of these professors. Thus problems in colloid chemistry call for study under 3 and for technological study under the appropriate section of applied chemistry ; should it be found desirable to initiate work on oils and fats this would be dealt with by 2 and by 5, possibly also by 8.

19. It is obvious that no institution dealing with the higher aspects of Chemistry, or of Electrical Technology, can be regarded as of satisfactory constitution unless it includes a strong department of Physics. Very rapid progress in pure and applied science is being made to-day in the border-land between Physics and Chemistry and the development of either of these two sciences is constantly calling for highly skilled assistance from the other. No department of Physics at

present exists in the Institute and it is very desirable that, as means permit, a number of chairs should be created in the various branches of pure and applied Physics; the establishment of these chairs and the efficient organisation of a large Physics Department will necessarily take a long time and involve a large expenditure. In the meantime it is fortunate that an active school of physical research is already in existence in Calcutta, but we are of opinion that one chair in General Physics should be created in the immediate future and that appropriate laboratory accommodation and equipment should be provided; we make this recommendation in view of a Department of Physics and of the fact that the existence of even one chair in Physics will facilitate the building up of a strong school in Physics when time and financial conditions are propitious. We therefore recommend the establishment of the following chair:—

9. General Physics.

20. The department of Electrical Technology contains a large amount of valuable equipment; many quite irreconcilable views have been placed before us concerning the abolition of this department and we are inclined to attribute this feature of the evidence to an unfortunate environment; the department stands in an isolated position with respect to the others. The branches of electrical technology dealt with in the Institute are of rather remote chemical importance and in consequence the two large sections of the Institute's work, chemistry and electrical technology, cannot mutually support one another. Further, contrary to usual custom, the department of Electrical Technology is not allied with a department of Mechanical Engineering and cannot, in consequence, command the very essential services of the various sections of a mechanical engineering school.

21. We are informed that the department of Electrical Technology draws many of its students from other Institutions in which both mechanical engineering and electrical technology

are taught; we must therefore conclude that it supplies a need in India. For this reason, and because it comprises a costly equipment of a character rarely available in this country we recommend that the department be maintained and the additions made which are requisite to bring its equipment up to date.

22. Although, in view of the great cost of installing a modern department of Mechanical Engineering and of the existence of other schools of mechanical engineering in India, it may be considered premature to discuss whether such a department should be created at Bangalore, we regard it as essential that certain chairs connected with engineering should be established. We would thus bring into existence a department of Applied Mechanics and Electrical Technology, comprising the following chairs :—

10. Applied Mechanics, including Water-Power Engineering.

11. Thermodynamics, and Heat Engines.

12. Electrical Technology.

23. We are of opinion that the establishment of the three departments of (a) Pure and Applied Chemistry, (b) Physics and (c) Applied Mechanics and Electrical Technology, in accordance with the scheme above described, would provide a set of laboratories and chairs, of which none would be isolated from and independent of the others, but all would be in a position to co-operate in training and research and in providing facilities, equal to those available in Europe, for preparing suitable young Indians for careers in many branches of pure and applied science.

24. We hope that in accordance with the obvious desire of the benevolent founder, it may in time be possible to bring the whole domain of natural science within the purview of the Institute. We therefore wish to emphasise our desire to devise a scheme by means of which certain departments already in existence may be strengthened; should it be possible to

convert but one of these into a department comparable in usefulness, standing of training and research, and of quality of student output, with others in Europe, an object lesson would be provided which should make easy the task of obtaining further endowment.

25. We consider that this scheme, whilst removing the element of departmental isolation, provides a framework into which further, though possibly remote, expansions of the activities of the Institute will fit quite naturally. Should it be desired later to introduce such subjects as metallurgy and economic geology the necessary chairs would find collaborators in the three departments already existing; if purely biological subjects, such as physiology and bacteriology, have later to be introduced their scope would be greatly widened by the constitution of the same three departments, which they would themselves also materially strengthen.

26. The set of professorial chairs may be grouped into three departments, as just described, for convenience of organisation, administration and supervision. Smoothness of working would be promoted if for the purposes last referred to, one professor in each department were officially recognised as its Head.

27. No attempt has been made to place the new chairs named in any order of urgency of creation; it will obviously be difficult to find immediately suitable candidates to fill all these chairs and, in any case, sufficient money is not yet in sight. We are of opinion that the availability of a thoroughly desirable candidature for any particular chair should determine the order in which the chairs are created rather than the possible urgency for dealing with any professorial subject in the Institute.

28. In this connection one further point requires to be accentuated. It is highly desirable that a proper architectural scheme should be drawn up for the arrangement and allocation of the buildings appertaining to the various sections of

the Institute. We are of opinion that the governing body should determine the manner in which the available land should be allocated and in which the necessary buildings should be disposed so as to utilise the amenities of the site to the best advantage and to serve to the utmost the mutual exigencies of the several departments of the Institute.

29. We have next to consider the question of the cost of organisation and maintenance of the departments mentioned above. There is already provision for what we have called, (2) Organic Chemistry, (3) Physical Chemistry, (8) Fermentation Industries, and (11) Electrical Technology. The cost of building and equipment in connection with the other proposed departments would be approximately as follows:—

	Rs.
(1) General and Mineral Chemistry ...	2,00,000
(4) Inorganic Chemical Technology ...	3,00,000
(5) Organic Chemical Technology ...	3,00,000
(6) Animal Physiological Chemistry ...	3,00,000
(7) Vegetable Physiological Chemistry ...	3,00,000
(9) General Physics ...	2,00,000
(10) Applied Mechanics, including Water- Power Engineering ...	3,00,000
(11) Thermodynamics and Heat Engines ...	4,00,000

The probable average cost of maintenance of each of the new departments would be approximately Rs. 60,000 per annum.

30. The budget estimates for the year 1921-22 show that the annual income at present is Rs. 4,90,000 under the following heads:—

	Rs.
Income from the Bombay properties ...	2,80,000
Grant from the Government of India ...	1,50,000
Grant from the Government of Mysore ...	50,000
Grant from the Government of Hyderabad ...	10,000
TOTAL ...	4,90,000

31. The total current expenditure in connection with direction, works and maintenance, the departments of General and Organic Chemistry, Bio-Chemistry and Electrical Technology, the Library, the Hostel, insurance and retiring allowances amounts to Rs. 3,60,000 approximately. The difference between the income previously stated and the current expenditure may thus be taken to be Rs. 1,30,000 annually. If two new departments are opened this annual surplus would be exhausted. As regards the sum available to meet the cost of building and equipment in connection with two such departments, we find from the budget estimate for 1921-22 that at the commencement of the session 1922-23 a sum of Rs. 3,64,000 approximately would be available. To this may be added a sum of Rs. 1,30,000 if we assume that no new developments will be undertaken till the commencement of the session 1923-24. The aggregate of these two sums, namely, Rs. 4,90,000 is likely to be available for what may be called capital expenditure in connection with two new departments. From this sum, however, about Rs. 90,000 should be set apart for the purpose of bringing up to date the equipment of the department of Electrical Technology. This will leave a sum of about Rs. 4,00,000 for two new departments. We are of opinion that the two new departments to be taken in hand should be one of Chemistry and one of Thermodynamics and Heat Engines.

32. Whilst the financial resources of the Institute actually in sight should suffice for the equipment and maintenance of the two new departments now suggested, we would emphasize our conviction that the success of the Institute demands the creation of a number of other new departments; these as described above, should work in close touch with each other and would be expected to mutually support one another. The inauguration of these departments in due course would remove the element now prevailing of departmental isolation which is, in our opinion, one of the main contributory obstacles to the progress of the Institute.

33. The establishment of all the new departments mentioned will involve a capital outlay of 20 or 25 lakhs and a large endowment for maintenance; we are of opinion that steps should be taken, in view of the important services which an expanded Institute could indubitably render in the development of the resources of India, to secure further financial support for the Institute. Sufficient has already been done in the Institute to show that the Founder's action was impelled by a very wise and far-sighted realization of the needs of the country and that, given amendments in methods of working and expansions in the field covered, such as those detailed in the present report, the institute will prove of almost limitless service to India and to Indians. To what extent the munificence of the Founder will stimulate the generosity of other potential private benefactors we cannot foresee but we would suggest that all the Indian provinces and states should be approached with a view to obtaining their co-operation, financial and otherwise, in the development of the Institute.

THE CONSTITUTION AND SCHEME OF MANAGEMENT.

34. We are of opinion that the Government, administration and general working of the Institute would be improved and facilitated by making the changes indicated below in the Consultation and Scheme of Management.

The management of the Institute should vest in—

(a) The Visitor.

(b) The Court and the Standing Committee of the Court.

(c) The Council.

(d) The General Board of Studies.

The Visitor.

35. His Excellency the Viceroy of India for the time being should be *ex-officio* the Visitor. The offices of Patron and of Vice-Patrons appear to be unnecessary and need not be retained.

The Court.

36. The Court should consist of the following persons, namely :—

Firstly.—Two nominees of the Government of India, rather than two representatives, as at present.

Secondly.—Two nominees of the Government of His Highness the Maharaja of Mysore.

Thirdly, Fourthly, Fifthly, Sixthly, Seventhly.—Nominees of benefactors, described as in the existing scheme with the necessary verbal emendations.

Eighthly.—Persons appointed by the Visitor, not exceeding six in number.

Ninthly.—One nominee of the Government of each of the following Provinces, namely, Madras, Bombay, Bengal, the United Provinces, the Punjab, the Central Provinces, Bihar and Burma.

Tenthly, Eleventhly, Twelfthly, Thirteenthly.—Persons appointed as directed in the existing scheme.

Fourteenthly.—One nominee of each of the Legislative Councils.

Fifteenthly.—All those members of the Council not otherwise nominated.

The Court should elect its own President and the Principal should act as Secretary both of the Court and of its Standing Committee.

The Council.

37. The Council should consist of the following persons, namely :—

1. One nominee of the Government of India who should be a person connected with a Scientific Department or Institution under the Imperial or a Local Government.

2. One nominee of the Indian Legislative Assembly.
3. Two nominees of the Government of His Highness the Maharaja of Mysore.
4. Two nominees of the Tata family, as provided in the existing scheme.
5. One nominee of the University of Calcutta.
6. Two nominees, selected in turn, of the Universities of Bombay, Madras, Lahore and Allahabad.
7. Two nominees, selected in turn, of the Universities of Benares, Patna, Hyderabad, Dacca, Aligarh, Rangoon and Lucknow.
8. The Principal of the Institute, who should act as Secretary.

38. It will be noted that the Central Government and the Government of His Highness the Maharaja of Mysore would, under this scheme, each appoint two nominees; it may be expected that one of the latter two would be a nominee of the University of Mysore, and for this reason no further representation of this University is suggested.

The General Board of Studies.

39. The General Board of Studies, which would replace the existing Senate, should consist of the Principal of the Institute as Chairman, the Professors and such other member of the staff as the Council acting on the recommendation of the General Board of Studies may appoint.

Duties of the Governing and Administrative Bodies.

40. The suggestion has been made that, in view of the wide dispersion of members of the Court throughout India and the consequent difficulty of securing representative gatherings at the meetings, the Court should be abolished. Although in the past, no meetings of the Court have taken

place, we are of opinion that as the Institute grows in importance and productivity it will become increasingly easy to attract members of the Court to the meetings; in any case, the business of the Court can be transacted largely by correspondence and the Institute will certainly gain by association with a large number of those who are to the fore in the administrative, industrial and educational life of the country. It would seem preferable to request the various bodies concerned to appoint nominees, who might be expected to have some interest in common with the Institute rather than representatives who would participate to a lesser extent in the affairs of the Institute. We suggest further that the Legislative Councils should be asked to send nominees to the Court.

41. The Court should meet at stated intervals; at least once a year its duties should be to receive the report of the Council, and to move the Visitor in the manner indicated below.

42. We are of opinion that the Council, as the body responsible for the determination of matters of policy and for the finance of the Institute, and for the appointment of the staff, need not comprise Professors of the Institute. The Principal should be *ex-officio* a member of the Council and act as its Secretary: he should be the medium of communication between the Council and the General Board of Studies. The minutes of the Council should be communicated to meetings of the General Board of Studies and the minutes of the General Board of Studies should be presented for approval or comment to the Council at its meetings. The Council might advantageously refer certain questions to the General Board of Studies for examination and report and should be empowered to invite the attendance of Professors of the Institute at its meetings whenever desirable. The Council should elect annually its own Chairman, who should not be the Principal; its members should hold office for two

years and be eligible for re-appointment. The duties of the Council are sufficiently defined in the existing scheme, but it may be suggested that the quorum at a meeting of Council should be five members and that at a meeting of the General Board of Studies the quorum should be a majority of the members of the Board.

The Principal.

43. We are of opinion that the resident head of the Institute should be styled the Principal, this title being more in accordance with his duties and the dignity of the Institute than is the term Director. We consider it essential that the Principal, who will be the natural channel of communication with the Institute, should be a scientific man of eminence and of proved administrative capacity; no person, however capable he may be, can preside with intelligence and sympathy over the operations of the Indian Institute of Science if he is not himself steeped in scientific modes of thought and scientific aspirations. It is by no means necessary that the Principal should be distinguished in either of the branches of science at present housed in the Institute. Provided that he is eminent in one branch of natural science he will be competent to deal with scientific men engaged in the work of the Institute and to assist the Council in determining its policy and actions.

44. It will not be denied that the selection of a Principal will call for the exercise of great care and wise judgment. Apart from scientific and administrative qualifications the Principal, whether a European or an Indian, should be keenly and sympathetically interested in India, in its people and in the development of its resources; as the social and administrative head of the Institute he must be capable of gaining the confidence of students, not only in his own but in other institutions, and of the distinguished Indians with

whom he will have to deal. It thus seems almost essential that the Principal, when not an Indian, should have had considerable Indian experience.

45. In view of the difficulty of selecting a suitable Principal and of the paramount importance of a wise appointment, the following mode of appointment is suggested. The Council should appoint two Selection Committees, one in India and one in Great Britain, each consisting of five members, of whom three at least should be persons of high scientific standing. The terms of appointment should be advertised in India and in Great Britain and the names of applicants with their qualifications submitted for consideration to both Selection Committees. Both Selection Committees should be requested to consider the candidates, together with other possibly suitable persons who may not have sent in applications, and each to submit a name or names to the Council which should then consider the name or names forwarded by the two Selection Committees and after deliberation, recommend to the Visitor the appointment of one of the persons so named as Principal. In case of disapproval by the Visitor the Council should proceed to a fresh election. If it so desire, the Council might submit alternative names to the Visitor who from among them should make the final choice.

46. We are of opinion that the next Principal should be appointed for a term of five years, without any guarantee of re-appointment at the expiration of his term.

Professorial Appointments.

47. We are of opinion that future appointments to Professorial Chairs in the Institute should be made in a similar manner to that of the Principal. Two Selection Committees each consisting of five members, at least three of whom should be experts in branches of science allied to that

forming the subject of the chair, should be appointed by the Council, the one to sit in India and the other in Great Britain. The terms of appointment should be advertised both in India and in Great Britain and the names and qualifications of applicants placed before both Committees; after due consideration of the candidates who have made application, and of other persons who may be regarded as possibly suitable, each Committee should be requested to submit a name or names to the Council who should then deal with the appointment in the manner suggested above in connection with the appointment of the Principal.

48. In time, as the number of Indians suitable for appointments in the Institute increases, it may prove desirable to modify the procedure specified above as to the mode of election of the Principal and Professors; we are strongly of opinion that, his qualifications being sufficiently high, preference should be given to an Indian candidate and we express the hope that, in time, most or all of the posts will be occupied by Indians of high scientific or technological attainments.

49. The salaries of members of the staff, including the Principal, Heads of Departments and Professors, should be determined by the Council of the Institute as reconstituted, due regard being paid to the conditions prevailing when appointments have to be made.

Appointment of Readers.

50. In the natural course of events it will be found necessary to appoint readers to deal with specialised subdivisions of the main subjects of the several departments. Thus, in the Department of Chemistry such questions as catalysis and colloid chemistry may already be of sufficient importance to justify the appointment of readers to supervise and carry out training therein and to conduct research work

thereupon. Appointments of this kind should be made by the Council upon report from the General Board of Studies.

51. Should it not prove possible to find in India suitable candidates to fill all readerships in specialised subjects the following method of obtaining the services of temporary readers might be followed. Young lecturers, who are specialists in the subjects of the readerships might be borrowed from the large Science Departments of some of the Universities in Great Britain or elsewhere for short periods ; such men, if properly remunerated and provided with ample opportunities for research work, would welcome the opportunity of gaining experience in India and of training Indian students, provided that their home Universities could guarantee their subsequent re-instatement in positions appropriate to their increased scientific status. During his residence in Bangalore the reader should be able to select and train suitable Indian students to replace him on his return home. The English University would gain by receiving back, as teachers and investigators, men of widened outlook capable of dealing sympathetically with the Indian students who frequent the European institutions for training and research.

Leave and Furlough Allowances.

52. The leave rules now in operation, however suitable for a University, are not in our opinion adapted to the needs of an institution devoted largely to research. Under the existing system a total period of over four months in each year is assigned to vacations, the long vacation extending from the last Wednesday in March to the first Wednesday in July. The disadvantage of this to members of other educational institutions who may wish to take up research at the Institute is apparent : in normal circumstances they would be able to leave their own institutions only during the long vacation

and it is therefore desirable that all the facilities of the Institute should be available to them during that period. Even for the staff of the Institute itself a fixed vacation might be expected to prove inconvenient since an officer engaged on a specific problem which he could not complete before the beginning of the vacation would be compelled either to leave his work unfinished or to lose his holiday. We think, therefore, that it is undesirable to adopt the system of vacations prescribed for educational institutions of a somewhat different type and would prefer that the staff of the Institute should continue its normal activities throughout the year. Officers holding permanent appointments, whether as Principal, Professor, Reader or Assistant Professor, might be permitted to take leave from time to time on terms similar to those prescribed for scientific departments of the Government of India. In the case of short-term appointments, we would recommend the grant of one month's leave per annum on full pay, such leave being cumulative up to a total period of six months. In the matter of sick leave for such officers, the rules at present in force, as laid down in the fourth paragraph of by-law 47, might continue to apply.

Claims by External Bodies on Services of Staff.

53. It will be at once obvious that if outside bodies or persons, including Governments and Administrations, exercise any claim upon the professional services of the professorial staff of the Institute, grave difficulties will immediately arise connected with what may be termed the regular work of the staff, namely, the training of students and the prosecution and direction of research work. In a country like India, which is doubtless on the eve of great developments in its natural resources, and which does not as yet command in its industries the services of technologists in all the branches of scientific industry which will be established in the near future, it is

conceivable that the interests of the country may be best served by utilising for specific investigations the services of one or other members of the staff of the Institute. We are, however, of opinion that unless imperative necessity demands, it is undesirable that members of the staff of the Institute should be drafted away to deal with outside problems which may present themselves to Indian Governments and Administrations. The duty of the scientific staff consists in carrying out research work within the confines of the Institute and in training students to a career of research ; the staff should thus become valuable agents in enabling Indians to contribute to the expansion of the technological work of their country. Whilst urgent necessity may demand that certain members of the staff be called to the service of outside bodies, it should be laid down as a principle that no such disturbance of the work of the Institute as would be entailed in such a transference of personnel may be permitted except under exceptional circumstances ; each case of this nature would call for the consideration of the Council and should be dealt with on its merits.

Research Work of the Institute.

54. Apart from such possibilities as those just indicated in which the professional services of the staff may be given to some outside body or persons, it may be anticipated that in the future, as in the past, problems of a technical character which are of such a kind as can be advantageously investigated in the Institute's laboratories will be presented to, or may present themselves to, the staff of the Institute. The institute may be expected to render valuable service to India by the carrying out of such investigations ; the financial return from one only of the numerous pieces of technical research done in the Institute, that, namely, on the manufacture of sandalwood oil, has been very large. Propositions for investigation

of subjects of this kind should be considered by the Council, possibly on a report from the Board of Studies, and a decision arrived at as to whether the work will fit in with the other work of the Institute.

55. If the investigation is one which can be satisfactorily carried out in the Institute and is for the exclusive service of some outside body or persons, the expenses incurred should be defrayed by the party which benefits and a fee should be charged in addition. The investigation may, however, be of value to the community as a whole and its cost should then fall upon the financial resources of the Institute ; grants-in-aid would probably be made by outside authorities should the cost of the work be heavy.

56. All fees and monies received in connection with research or investigations carried out in the Institute should be the property of the Institute and no part thereof should be used as a reward for any member of the staff ; naturally, it would in part be used in payment of salaries to assistants.

Professional Fees.

57. It has been suggested to us that any fees received for such work should be paid, either in part or wholly, to the Professor and staff who actually carry out the work. The question thus raised is a very difficult one and has exercised the authorities of many institutions all over the world. We are of opinion that the only solution of the problem is to be found in paying satisfactory salaries to the technical staff and in discountenancing any participation by them in the receipts. Should members of the staff receive any portion of the fees, as apart from their salaries, it will be impossible to prevent the dissemination, often in an exaggerated form, of charges of venality. In so far as the work done can be made of value as a training in methods and processes, the students of the Institute should be engaged

upon it; in this way men can be fitted for employment in any industry which is involved. Care would naturally be taken that students should not be employed on work possessing no educational value such, for instance, as the prolonged repetition of some routine operation.

Private Practice.

58. Considerations similar to the foregoing lead us to the conviction that the higher staff should not accept private practice involving work to be carried out in the Institute's laboratories; no matter what precautions are taken, charges of unfair treatment will continually arise if the resources of the Institute are used for the financial benefit of an individual apart from his salary.

59. It may perhaps seem at first sight unfair that the head of a Department should not share in fees received by the Institute on account of work which he has done and that he should be debarred from private practice in the Institute. We may point out, however, that as it becomes known that a particular individual has been instrumental in the development of industrial processes his value as a consultant will appreciate; no objection can be taken to his accepting, subject to the approval of the Council, private consulting practice which involves no experimental work. The Council will recognise the danger which attaches to permitting private consulting practice associated with investigations in progress in the Institute.

Publication and Patents.

60. Work carried out at the request of some outside party and paid for by him must be regarded as the property of the party concerned and his wishes respected as regards publication.

61. The question of patents taken out on discoveries made in the Institute is a difficult one. It must be remembered that frequently a scientific discovery remains unapplied because no particular party hold such a monopoly in the process, by patent or otherwise, as will justify the sinking of capital; for the development of the industrial resources of India it may thus be essential that patents should be held. On the other hand, it must not be forgotten that the major proportion of patents taken out are valueless and that an inducement to the subscription of capital for the exploitation of an invention which ultimately proved valueless would be provided if the Institute or one of its higher officials were a party to the patent application. The circumstances which may arise are so intricate that no general scheme can be devised to cover all contingencies; each specific case which arises should be laid before the Council who must consider it and deal with it on its merits.

62. The mention of Copyright in the terms of Reference can only apply to books written by members of the staff; the Institute should have no claim to the profits drawn from sale of such works and the author should enjoy any profits which may accrue.

Industrial Operations.

63. One further point arises in the above connection. It is clearly desirable that the Institute, while promoting to the utmost of its power the applications of technical science to industry and commerce, should in no way become industrialised or commercialised. In any technical investigation a stage is reached, whilst success is being attained, at which the laboratory study or the small works experiments are ready to be transferred to the factory; the commercial interest in general comes in at this point. It would seem indicated that at this point the Institute should cease its participation

in the subject; means should be found for transferring the work at this stage to some commercial firm, which might conceivably employ the members of the staff in a purely consultative capacity.

64. We are of opinion that the Council should exercise care not to accept for study problems which involve mere investigation of detail or large numbers of routine analyses; if they do not already exist, commercial firms of industrial and consulting chemists perfectly capable of dealing with such problems will doubtless be established in due course in India. With a new department of General and Mineral Chemistry, the Institute should be capable of training the men requisite for establishing and carrying on such firms. No subjects for investigation should be undertaken in the Institute but those demanding the exercise of such scientific knowledge, acumen and experience.

ASSOCIATION OF THE INSTITUTE WITH OTHER ACADEMIC, OFFICIAL AND LEARNED BODIES.

65. The co-ordination of the work of the Institute with that of the Indian Universities, now so rapidly extending their activities, should be, in part, effected by the suggested representation of those universities on the Council of the Institute. It should also be expected that the Principal would take an active part in disseminating information concerning the work of the Institute and in arousing interest therein; the Principal should be provided with a sufficient subordinate staff to deal with all his routine affairs so that he should have leisure to visit local Governments and Indian States and, by delivering addresses and writing articles, to create a well-informed public opinion concerning the functions of the Institute. The Journal of the Institute, which now serves for the publication of the results of research carried out in the Institute, might profitably be expanded by the occasional

publication of papers of broad scientific interest on research work done in other institutions in India or elsewhere.

66. The Society of Chemical Industry has its office in London and has local sections all over Great Britain, in New York and in all the larger parts of the British Empire with the exception of India. The Institute would serve a useful purpose by organising an Indian Section of the Society of Chemical Industry at the meetings of which papers on Indian technical chemistry could be read and discussed and subsequently forwarded for publication in the Journal of the Society.

67. The policy should be continued of encouraging members of the staff at the senior research workers of the Institute to interest themselves in the Indian Science Congress and to take part in its meetings; whenever desirable, money grants should be made towards the expenses incurred by members of the Institute in attending the meetings of the Congress.

68. In connection with the desirability of stimulating interest in the work of the Institute it should be remarked that the proximity of the Institute to Mysore and the constituent Colleges of the University of Mysore confers considerable advantages upon the latter. The excellent scientific library of the Institute should be a valuable asset to the State and University of Mysore by reason of the facilities which it can place at the service of the large number of scientific men engaged in official and academic work in one or another capacity in the State.

69. In order to prevent undue duplication of research work of a descriptive character, it is desirable that an annual report on the research problems under investigation and in contemplation in the Institute should be forwarded to the Indian Boards of Scientific Advice.

THE ADMISSION AND TRAINING OF STUDENTS.

70. Students desirous of entering the Institute at present fill up an application form with credentials; each application is considered by the Head of the Department concerned and dealt with by the Senate on his recommendation. In view of the diverse conditions of training of the candidates this method of admission to the Institute appears to be satisfactory. Care should be taken to distribute information concerning the courses of study available in the Institute throughout all the Universities and scientific institutions in India for the purpose of ensuring the supply of properly qualified candidates; the Indian Universities might be requested to participate further in the work of the Institute by nominating suitable candidates for admission. Most of the candidates for admission to the Institute make application for the award of an Institute Scholarship carrying with it a maintenance allowance which has recently been raised to Rs. 70 per mensem. During the last few years it has only been possible to admit about one-fifth of the applicants.

71. Of the 57 students now working in the Institute, 26 hold Institute Scholarships and 12 hold Scholarships from the various local Governments. In view of the large number of applicants for admission and of the continuous rise in their standard of previous training, it is desirable that the number of available grants-in-aid, in the shape of scholarships and the like, should be increased.

72. At present a subsistence allowance of Rs. 70 per mensem is made to students working in the Institute; it is generally agreed that this allowance is not more than sufficient to cover really essential expenses. We suggest that students undergoing a course of training in the Institute should be eligible for Bursaries of Rs. 75 per mensem, renewable, on

satisfactory reports from the General Board of Studies, up to a total tenure of two, or, in special cases, of three, years : that students having reached the stage at which they are capable of engaging upon research work under supervision and direction, should be eligible for Institute Scholarships of Rs. 100 per mensem tenable for three years : and that students capable of carrying out independent research work should be eligible for Institute studentships of Rs. 200 per mensem tenable for three years. It is, of course, not contemplated that only holders of Bursaries shall be eligible for Scholarships and Studentships.

73. In the previous pages of this report we have made suggestions as to the need for systematic courses of lectures and practical instruction as part of the training in research.

74. It is highly desirable that men trained in the Institute should be eligible for appointment to the professorial staff in due course, but it is not ordinarily desirable that any of the more responsible positions on the professorial staff should be filled by men who have had no experience other than in the Institute. Care should therefore be taken to induce young men of promise to take up positions in other institutions after having spent a number of years in the Institute ; the external experience and the broader outlook which they would thus acquire should materially improve their qualifications for appointment to the staff of the Institute.

THE HOSTEL.

75. The hostel at the Institute is at present capable of housing 60 students ; the quarters, however, are only suitable for single men and no arrangements are available for the accommodation of married men accompanied by their families. All students who join the Institute have reached an age at which most Indians are already married. At present married students must either leave their families at home or find

accommodation in Bangalore; owing to the distance of the Institute from the city, the latter course is both inconvenient and costly and we recommend that a certain number of married quarters should be provided at the Institute. Quarters are also urgently required for the junior members of the staff.

76. No satisfactory grounds have been advanced before us for retaining the office of Warden of the Hostel; in fact, it would seem desirable that young men of the age of the students of the Institute should be themselves entrusted with the charge and administration of their own domestic affairs.

77. There are at present about 300 persons living within the grounds of the Institute and this number may be expected to be considerably increased in the future. It is important that every care should be taken to safeguard the health of this community and we would suggest that arrangements be made to provide hospital accommodation and medicines locally, and that a medical officer such as an Indian Hospital Assistant, should be permanently on the spot. In addition to this, the best medical advice to be had in Bangalore should be available whenever required.

78. The isolated situation of the Institute, its distance from Bangalore and the lack of railway or other convenient communications, renders it essential that in the matter of recreation the Institute should be self-contained. A football and cricket ground and tennis courts are already provided, while a small room in the hostel is used as a reading room and supplied with a certain number of papers provided by the Institute. No real facilities at present exist for that social intercourse between staff and students which is regarded as essential in all academic institutions. We are of opinion that further amenities are urgently required and would recommend the formation of a gymkhana club, at which staff and students should be able to meet daily. This will involve the provision of a suitable building, including a reading room furnished with an ample supply of newspapers and magazines. It is

not likely that the majority of the students will be in a position to make any very appreciable contribution to the upkeep either of the club or of the materials required for their games, and we feel that it is necessary that the annual budgets of the Institute should include liberal grants for these purposes.

COMMITTEES OF ENQUIRY.

79. The progress of a young institution of a character entirely new to India calls for the continual interest of those responsible for its development, not necessarily for purposes of criticism but rather in order to determine in what ways its usefulness to the community may be extended. We are therefore of opinion that the Visitor should appoint a Committee of Enquiry each five years with the duty of drawing up a report on the state of the Institute. The Visitor should be empowered to appoint such a Committee at any time when it seems desirable, either of his own motion or on the representation of the Standing Committee or of five members of the Court. The orders of the Visitor upon such report shall be final.

80. We recommend that the present Report be published in such manner as the Government of India may determine.

81. In conclusion we desire to express our appreciation of the assistance which we have received from Dr. Alfred Hay, the Secretary to the Committee.

OLD VARENDRA AND NECESSITY OF EXCAVATION¹

Is it not rather singular that a native of Maharashtra should stand this afternoon before the people of Varendra? Up till recently the Marathas were known as *Vange Vargi*, and a drama of this title, I am told, is still being staged at Calcutta. The Vargis of the old times stopped where West Bengal separated itself from East Bengal. But things have rapidly changed. I am reminded of a wise saying of Aśoka, the greatest king of the Mauryan Dynasty. He exhorts his descendants to give up all idea of *viṣaya* or terrestrial conquest and pursue instead *Dharma-viṣayā* or conquest through the spread of religion, because such a conquest is replete with love and can be obtained not only over his neighbours in India but also over the Greek princes who then held extensive dominions in West Asia and Africa. When the Vargis were actuated by hostile intentions, they could go as far only as the Ganges. Now that the bellicose propensities have been replaced by peaceful motives of Ancient Indian History and Culture, it is possible for one Vargi, that is myself, to cross the Ganges and stand amidst you; and for another Vargi, that is, the Superintendent of the Eastern Circle, Archæological Survey, to cross not only the Karatoyā but also the Brahmaputra.

There are many characteristics of Varendra, physical and social, which appeal to a Maratha. The climate of Varendra appears to me to be the driest in the whole of Bengal, and, if I am not mistaken, of the divisions of this province it is Varendra which consists of laterite soil. The whole of the last month, we spent in excavating a site at Paharpur which is in this District. Nowhere in Bengal I experienced and

¹ Lecture delivered by Prof. D. R. Bhandarkar at Rajshahi on 6th April, 1923.

appreciated such dry climate. In fact, I was, to a certain extent, reminded of my Poona. The country of Mahārāshṭra, again, consists almost as much of laterite as of trap rock. At Paharpur again my tent was close beside that of Kumar Saratkumar Ray of Dighapatiya and I had occasion to taste many dishes of *Varendra-randhana* prepared under his expert supervision, and I assure you that they were so like the Marāṭhā dishes that I could not for a long time believe that they were Bengalee. It is not, however, with these characteristics that the similarity of Mahārāshṭra to Varendra ends. Mahārāshṭra has a most ancient history and abounds with antiquarian remains. The most pre-eminent of these are the caves which are one of the wonders of India. Evidently Varendra also has a most ancient history and is full of ancient remains.

It is scarcely necessary to tell the people of Varendra that their country was at first known as Puṇḍra. The earliest reference to any province of Bengal in Vedic literature is of course to Puṇḍra. Some of you at least know the story mentioned in the Aitareya Brāhmaṇa. The sage Viśvāmitra adopted Śunahśepa as his son and named him Devarāta, much to the chagrin of fifty of his sons, who were consequently cursed by their father to "live on the borders" of the Aryan country. The descendants of these sons of Viśvāmitra's formed the greater bulk of the Dasyus and were variously known.* And one such Dasyu people that has been named is the Puṇḍras. If we read the legend aright, it indicates that even the scions of such an illustrious hymn-composing family as that of Viśvāmitra migrated as far eastward as North Bengal and mixed with the people. The Aryan culture however was not adopted so early by the Puṇḍras. We are aware of what Baudhāyana, author of a Dharmasāstra, says about the inhabitants of countries outside the Aryan pale. "He who has visited," says he, "the (countries of the) Āraṭṭas, Kāraskaras, Puṇḍras, Sauvīras, Vaṅgas, and Kalingas shall offer a Punaḥsh-toma or Sarvapriṣṭi." A ban was thus placed upon the

migration of the Aryans to these provinces, and one of these provinces, as we have seen, is Puṇḍra. This is, however, by no means to the discredit of Varendra, because that unmistakably shows that North Bengal had a civilisation of its own, and consequently for a long time successfully resisted the introduction and absorption of foreign culture, be it Aryan or Non-Aryan. Aryan culture rapidly spread all over North India, but, when it came to East India, it was adopted early by Magadha, Aṅga and even Suhma, that is, by Bīhar and West Bengal, but not by Puṇḍra and Vaṅga, that is, by North and East Bengal. Thus when Buddha lived and preached, the whole of East India became Aryanised except Puṇḍra and Vaṅga. Why did Puṇḍra resist this wave of Aryan culture? Were the people of North Bengal barbarians, so low in the scale of civilisation? That is however just the reason why they should forthwith have adopted the Aryan culture. Do we not find, for instance, that in somewhat later times when the barbarians poured into India, horde after horde, scarcely half a century elapsed before they adopted not only some Indian religion or another but also Indian names. Such was the case with the Śakas, Pahlavas and Kushanas about the beginning of the Christian era. Even the cultured self-sufficient Yavana or Greek could not resist the irresistible charm of Hindu civilization, as most of us know. If the Puṇḍra people were barbarians just when the Aryan civilization deluged the countries of Magadha, Aṅga and Suhma, that is precisely the reason why it should have been forthwith adopted by them. Are we then to suppose that the Ganges and the Padmā formed a formidable barrier as it did to the Marāthās in later times? But the Marāthās harboured hostile and selfish motives, and the people of North and East Bengal could therefore offer them successful resistance by means of the natural barriers, that is, the rivers Padmā and Ganges, which constituted their western boundary. But here the motive was entirely of a peaceful nature, namely, the dissemination of Aryan culture. The

rivers Padmā and Ganges again offered no insuperable difficulty to the Aryan migration. For we have seen that an Aryan colony under the descendants of Viśvāmitra had already been planted in Puṇḍra. What was the cause, then, of the protracted penetration of Aryan culture into Puṇḍra? The only reply is that North Bengal had a civilization of its own and was therefore slow in adopting the foreign Aryan culture. Quite in keeping with this is the fact that North Bengal had acquired commercial importance and specialised in the manufacture of silk fabrics long before Kauṭilya, Prime-minister of the first Mauryan king Chandragupta, lived and wrote his Arthaśāstra, that is, long before the 4th century B.C. It is curious, nevertheless it is perfectly true, that silk was much in vogue in ancient times, perhaps so than cotton cloth even. How common silk was may be seen from the fact that Bharata wears a silk dress when he leaves his capital Ayodhyā and meets Rāma in the forest; and, what is stranger still is that Sītā herself is clad in silk not only when she is in the Daṇḍaka forest, but also when she is "surrounded and oppressed by her *chetis*, suffering from the pangs of separation from her dear lord." This clearly shows how prominently silk dress figured in those days. There were again three principal kinds of silk stuff, called *dukūla*, *kshauma* and *patrorṇā*. Each kind again had more than one variety, according to the difference of texture, colour and size. Take now the silk fabric which was known as *dukūla*. We find that it was manufactured not only in Vaṅga and Suvarṇakuḍya but also in Puṇḍra. The silk product called *kshauma* was manufactured at Kāśī and Puṇḍra. But the finest silk fabric was *patrorṇā*, that is, 'wool from leaves.' Here Puṇḍra shared the honour of manufacturing it along with Magadha and Suvarṇakuḍya. Is it not clear from this that all the three recognised kinds of silk were manufactured in Puṇḍra alone? Will it not be a source of pride to you all to learn that in the 4th century B.C. and earlier Puṇḍra was a centre of silk industry and that all the principal varieties of

silk fabrics such as *dukūla*, *kshauma* and *patroṃṇā* were manufactured in Puṇḍra alone? But where in North Bengal do you now find this industry flourishing? It seems to be well nigh defunct now in Puṇḍra unless you are prepared to say that Puṇḍra originally included the modern provinces of Murshidabad and Rajmahal, which is however an impossibility as they are on the other side of the Ganges.

In the mediæval period Puṇḍra which was so long the name of a people was known as Puṇḍravardhana and as the name of a country and its capital. But such was the importance acquired by the name that it continued to be the name of a political division, whatever dynasty ruled over it. In the Gupta period which extended from the 4th to the 6th century A.D. the Puṇḍravardhana *bhukti* or division and the Koṭivarsha *viśaya* or district were well-known. In the time of the Pālas and the Senas who held sway from the 8th to the 12th century Puṇḍravardhana division continued to be known and further in this period we hear not only of the Koṭivarsha district but of two more districts, namely Mahantāprakāśa and Sthālikkāṭā. Each of these districts again was split up into a number of subdivisions known as *maṇḍala*.

About the middle of the 7th century came to India a Chinese Buddhist named Yuan Chwang who in his pilgrimage visited all the places of Buddhist importance existing or known in his time. He crossed the Ganges and reached the country of *pun-na-fa-tan-na*, which obviously corresponds to Puṇḍravardhana. The country, he tells us, had a flourishing population. Tanks, hospices and flowery groves alternated here and there; the land was low and moist, and crops were abundant. In this land of Puṇḍravardhana he came across one fruit, the jack-fruit, which struck him as so curious that he describes it in detail. He gives its Sanskrit name *panasa*, and says that this fruit, though plentiful, is highly esteemed. I do not know whether the jack-fruit still continues to be a favourite fruit with the people of Varendra. However, let us pass on to description given of it by Yuan Chwang. The

panasa fruit, says he, "is as large as a pumpkin. When it is ripe, it is of a yellowish red colour. When divided, it has in the middle many tens of little fruits of the size of a pigeon's egg; breaking these, there comes forth a juice of a yellowish red colour and of delicious flavour. The fruit sometimes collects on the tree branches as other clustering fruits, but sometimes at the tree roots, as in the case of the earth-growing *fu-ling*" or what is called the China root. Many of us have eaten the jack-fruit and many a time, but has it occurred to any of us to analyse and describe it? I allow the people of Varendra if they so desire it, to congratulate themselves on such an insignificant thing as the jack-fruit having elicited such rapturous encomium from the Chinese traveller. But I will proceed further with the description of Yuan Chwang. The climate of the Puṇḍravardhana country, says he, is temperate, and *the people esteem learning*. Three religions were flourishing in this province. Both the sects of Buddhism were flourishing in his time in Varendra. This is but natural. Some hundred Brahmanical temples also were in existence. That also need not surprise us, because from Damodarpur copper-plates found in Varendra it was already clear that Brahmanism had made headway in the Gupta period. But what is noteworthy is that in the time of the Chinese pilgrim the naked Nirgranthas or the Digambara Jainas were the most numerous in the province. Where are these Jainas now? What has become of them? Yuan Chwang certainly has not fallen into a blunder. For even such an early Jaina work as the *Kalpa-sūtra* informs us that one *Śākhā* or branch of Godāsagaṇa is named Puṇḍravardhanīyā after Puṇḍravardhana. So Jainism has now completely disappeared from Varendra. What cataclysms time works in the history of a country!

Whether you deserve or require congratulations on Yuan Chwang's panegyric of the jack-fruit of Varendra I do not know, but I cannot help congratulating Varendra, when he says that its people respected learning. This is by no means

a small tribute of respect paid by a foreigner to the intellect of a people. Is it in any way exaggerated? I think not. Who has not heard of the poem *Rāma-charita* written by Sandhyākara Nandi? It is composed on the model of the *Rāghava-Pāṇḍaviya*. Interpreted in one way it narrates the story of the Rāmāyaṇa. Interpreted in another way it gives a connected history of Rāmapāladeva of the Pāla dynasty. The importance of this work for the history of Bengal in the 11th and 12th centuries is unquestionable, and it is practically a contemporary record. The author of this work is a son of Prajāpati Nandi, Minister of Peace and War of Rāmapāla. But from where did he hail? Of course, from Puṇḍravardhana, the principal town of Varendra as he proudly tells us. The author was not only a poet but a linguist, and his poem is a highly meritorious production. Take another instance. Students of the ancient history of Bengal are aware who Ballāla Sena was. What has made him famous and what will hand down his name to posterity is his *Dāna-sāgara* and *Adbhuta-sāgara*. The former of these works Ballāla Sena compiled at the instance of his *guru* or preceptor, Aniruddha. Aniruddha was himself the author of several ritual works and was a great authority on Veda and Smṛiti. But to what country did he belong? Doubtless Varendrī. Take a third instance if you like, I mean, that of Kullūka-bhaṭṭa who wrote a commentary on Manu. You know I believe what Sir William Jones has said of Kullūka's gloss. "It is the shortest yet the most luminous," says he, "the least ostentatious yet the most learned, the deepest yet the most agreeable commentary ever composed on any author, ancient or modern, European or Asiatic." Such was the merit of Kullūka-bhaṭṭa, and he too was a native of Varendrī.

Varendra was thus renowned in ancient times for learning and supplied court poets and preceptors to kings. It is not again in the sphere of humanities, of literature and ritual, that Varendra had made itself prominent. In the domain of Art also Varendra had established a school of her own. In

your own district there is a village called Deopārā where was found an inscribed slab which is now deposited in the Indian Museum. It is a *praśasti* or panegyric in honour of Vijaya-Sena of the Sena family. The author of it is no less a poet than Umāpati Dhara who has been immortalised by Jayadeva. The concluding verse of the *praśasti* informs us that it was inscribed by Rāṇaka Śūlapāṇi who is said to be the *Vārendraka-śilpi-goshṭhi-chūḷāmaṇi*, the crest jewel of the guild of Vārendra artisans. This indicates in the first place that early in the Sena period there was a guild of sculptors in Varendra, and secondly, what is important here to note is that Śūlapāṇi, who was the head of that guild, was a Rāṇaka. If you refer to the copper-plate grants of the Pāla and Sena kings, you will see that Rāṇaka or Rājānaka was a feudatory title like those of Rājā and Rajpūt. Śūlapāṇi was thus a fairly big Zemindar, and it is interesting to note that the pursuit of art was in those days looked upon as such an honourable and lucrative profession that an artist of exceptional genius could rise to the respectable position of a Zemindar. Freshness and originality of art was not the exclusive characteristic of the Sena period. From Tāranātha's "History of Buddhism in India," it appears that even in the time of Dharmapāla and Devapāla, that is, in the 8th and 9th centuries A.D., there were two artists, father and son, called Dhimān and Bītpālo, who established a new school not only in works of cast metal but also in sculpture and painting. It was known as the Eastern or Magadhan school and replaced the old West school not only in East India but also in Nepal. And here too Varendra has the honour of being the original home of these artists.

If the history of this country thus runs up to a very early period, it is natural to expect that it abounds with the ruins of old monuments. The Archæological Department has been in existence for the last three quarters of a century, but no exhaustive inventory of its ancient remains has yet been published. What however the Archæological

Department was not able to do for long was long ago undertaken by three sons of Bengal, two of whom you are aware are natives of Varendra itself. The foremost of these is Kumar Sarat Kumar Ray who belongs to a Zemindar family to which Rajshahi is indebted for almost all educational and charitable institutions and who has inherited from his illustrious father a passion for the antiquities and ancient history of India. It was he who first started the systematic exploration of Varendra land on his own elephant with a view to examine and collect objects of archaeological interest and was speedily joined and actively helped by Mr. Akshay Kumar Maitra, C.I.E., and Mr. Rama Prasad Chanda. Of the latter Maitra is a typically Varendra surname, and although his forefathers migrated away to Nuddea, he himself has now returned and found a home in Varendra land. Nobody can beat Akshay Babu in his pride and love for Varendra.

Kumar Bahadur, in the company of these scholars, visited a number of ancient sites including even that at Paharpur where we excavated. He also inspected a number of old images which, although they were priceless objects of art, were lying utterly neglected, and most enthusiastically bore all the expense of carrying them to Rajshahi. There was thus a big collection of sculptures and images here and consequently the next logical step was the foundation of a Museum and a Society at Rajshahi called Varendra Research Society. And at this stage the public-spirited and generous Varendra, Kumar Sarat Kumar Ray, again came forward with a sufficiently big donation to construct a building that now serves the purpose of both the Museum and the Society. The Museum offers much scope for research work in the field of iconography at least, and as the creation of some Lecturerships out of the money bequeathed by another member of the Dighapatia House is in contemplation, let us hope that there will be at least one lecturership solely devoted to those courses which have been prescribed by the Calcutta University for the promotion of the Ancient History of India. The Museum and

the Rajshahi College are close beside each other, and it is only in this way that a healthy co-operation is possible between the two institutions that will conduce to real research work in this field.

It is thus sufficiently clear how ancient the history of this country is and what a glorious past it had. But it is also clear that much of this history has been lost. It is a grievous loss, indeed. But how are we to make it good? How, in other words, are we to reconstruct it? One way, of course, is to collect and critically study all the monuments of Varendra. These monuments are being critically examined by the members of the Varendra Research Society, and the result is that we have a number of publications, such as the *Gauḍa-lekha-mālā*, *Gauḍa-rāja-mālā*, *Indo-Aryan Races*, and so forth, brought out at Kumar Bahadur's expense, which are all scholarly productions and have won the esteem of scholars in Europe also. Some of these have so much caught the people's imagination that almost all copies have been sold off. The monuments of Varendra have also been collected and well exhibited in your Museum. They also require a careful study. One instance ought to suffice here. I have already told you that in the time of Yuan Chwang the Digambara Jainas were more numerous than the followers of Hinduism. But at present Jainism has been — completely wiped out of Varendra. Go however to the Museum, and you will see at least one Jaina image, that of naked Śāntinātha, brought from Mandoil in the Godāgāri Thana. And if the province of Varendra is more systematically explored, more such sites of Jaina importance will be forthcoming.

But there is a limit to everything. And unfortunately for Bengal very few monuments of the pre-Muhammadan period are on the surface now. Vandalism has been going on for centuries. One class of vandilists was, of course, the villagers, who invariably exploited ancient sites to secure bricks for their dwellings. Of course, the people of Rajshahi must have heard of the archæological site at Paharpur from where we have just returned. Only two years ago, one of the mounds on

this site was broken open mercilessly by one Samir Sonar for securing bricks for his house. Out of evil sometimes cometh good, and this local vandalist in his diggings lighted upon an inscription which was brought to the notice of our friend, Akshay Babu, by Babu Sreeman Maitra of the Balihar raj. Spoliation of this kind has been going on for centuries. But perhaps the worst sinners in this respect are the railway contractors who find in ancient sites so many rich mines for bricks. If you read Cunningham's Report dealing with Bengal, you will find in his description of the Varendra sites how exceedingly he regrets the wholesale and wanton destruction that was being wrought by these contractors who carried away cartloads of bricks to serve as ballast. The result of all this vandalism is that very few monuments of the pre-Muhammadan age are to be found intact on the surface.

What can be our course of action under these circumstances? If very few vestiges of ancient structures have been preserved above ground, the only way open to us, is of course to excavate and go below ground. What important results have accrued from excavations is probably known to some here. At the outset, however, let me tell you that nowhere in India and especially in Bengal excavation will ever be so fruitful as in Egypt. In India it never rains but pours. Rain is a great destructive agent which never allows in India any monuments embedded in earth to remain without disintegration. In Egypt, on the other hand, it does not even rain but merely drizzles, and the soil there is all sandy which effectively preserves monuments buried therein. If we want to know a province nearer home which is as good for excavation as Egypt, it is Chinese Turkestan. Nevertheless excavations even in India have yielded interesting and sometimes even sensational results. It was excavation which told us the exact spot where Buddha was born. It was excavation which enabled us to identify the *stūpa* erected by the Kushana emperor, Kanishka, over the relics of Buddha. It was excavation which conclusively proved that the Indians could manufacture

fireproof bricks in the Gupta period, prepare genuine steel in the second century B.C. and grind chunam mortar, even earlier, which was superior to that known to the Romans. No sane man can doubt or has doubted the necessity of excavating ancient sites for the purpose of reconstructing the ancient history of India. It was with this object in view that the site at Paharpur was selected long long ago by the V. R. Society for excavations. It was at this place that Cunningham wanted to excavate 40 years ago but was prevented by the Zemindar of Balihar. But it is at this site that I excavated last month.

The Paharpur site consists of a central mound enclosed by four long boundary walls. To excavate such a big area is a costly affair. Thanks however to the generosity of Kumar Sarat Kumar Ray he has promised an annual gift of Rs. 2,500 for a period of five years. The Director-General of Archæology also supplemented Kumar Bahadur's gift last February by a sum of Rs. 2,000. The monetary difficulty was thus solved for this year at least. And I was asked by Sir John Marshall, Director-General of Archæology, to take up this excavation as I had done such work at Besnagar, Nagari and so forth. There was thus a *tri-veni-sangama*, and the operations were started on the 3rd March. It was an extensive site that I was called upon to excavate, and the question arose at what spot, exactly, to commence the operations. Just a while ago I told you that one Samir Sonar dug here for bricks and found an inscription. The inscribed stone is in this Museum and is for inspection at any time. It clearly informs us that a pillar was set up by one Daśabalagarbha, because he took delight in Tri-ratna. The word *Tri-ratna* is important, and shows that it was a Buddhist site which we were going to tackle. When Cunningham came to the site, he found some terra-cotta sculptures apparently representing the skeleton goddess Kali, and was therefore under the impression that it was a Hindu temple. The new inscription however left no doubt as to the site being a Buddhist one. The inscription is not dated, but from the form of its letters it can safely be assigned to the 12th century A. D. Here was

therefore a distinct clue afforded to us, and lines for two trenches were laid, one inside and the other outside the enclosure. It was a marvel to see that Mr. Maitra worked inspite of his indifferent health and Kumar Bahadur inspite of his aristocratic mode of living toiled and moiled with us in the hot sun. On the very first day of our operations Kumar Bahadur, who was in charge of one gang of coolies, lighted upon the west rampart wall. Once the rampart wall was sighted, our path was quite clear, namely to extricate it from debris and proceed towards the south, as the south-west corner was not far off. .

A popular account of this season's excavations has already appeared in the April number of the *Calcutta Review*, and a detailed report is in the course of preparation. They leave no doubt now as to the site being a Buddhist one as no less than two smaller *stūpas* have been laid bare. They also shew that the Indian knowledge of building materials and construction had very much advanced in Bengal up till the 12th century at least. The people of North Bengal, it now appears, had a definite conception of the utility of buttress, were well conversant with the methods of bonding that would do credit even to the present age, and knew how to furnish buildings with concrete floors paved with tiles. Many specimens of old pottery and terra-cottas were picked up, a careful study of which, we have no doubt, will throw a flood of light on the plastic art of old Varendra.

One interesting feature revealed by the excavations was the fillings that were extensively carried out with debris and pottery fragments, both outside and inside the rampart practically at one and the same period. This shows that the place was once abandoned and fell into disrepair but was afterwards renovated. Who could have restored the site? Let us turn our attention to other Buddhist sites, sites outside Bengal. Take Sārnāth and Nālandā. We find that the name of Mahīpāla is associated with their renovation. Is it conceivable that Mahīpāla, king of old Bengal, renovated Buddhist sites outside Bengal and did nothing for those in Bengal? It is therefore

in every way plausible to hold that the Paharpur site too was restored by that king. Nay, this site itself is locally associated with his name. If we ask any man from a surrounding village, he will tell us that the Paharpur site is that of Mahidalan. Nay, they still point to a place near this site where according to tradition was existing a bathing ghat and where Mahidalan's daughter Sandhyābati used to take her bath every day. The legend is that one day Sandhyābati as she was having her bath caught hold of a flower which was floating by and which she smelt, and lo! she was forthwith big with a child. The product of this immaculate conception was Satya-Pir, but Mahidalan refused to acknowledge it as a legitimate child and drove away the mother and the child who found shelter with the Muhammadans. The child grew up to be a saint and performed miracles, one of these being the visitation of Mahidalan's palace fort with floods. Mahidalan was therefore compelled not only to acknowledge the legitimacy of his grandson but also of his new creed which is to unite the Hindus and the Muhammadans together. This is just the reason why the Hindus of Bengal as well as the Muhammadans worship Satya-Pir to this day.

To test whether there was any bathing *ghat*, Kumar Sarat Kumar Ray cut one trench, and curiously enough signs of a *ghat* were at once visible. Almost the whole *ghat* was afterwards extricated from the debris and is there to be seen by anybody who visits Paharpur. Here were found some large slabs of limestone. Steps of this stone were also found in the rampart excavations. And the question arises from where did they get this limestone? Limestone, I am told, is at present to be found in the Khasia hills. I leave it to you to draw the inference.

I now come practically to the close of my lecture. You have seen to what ancient period your history goes, and what a brilliant past your Varendra had. It is a matter of extreme regret that all this past history is well-nigh lost. The only

way now to reconstruct it is by studying monuments that still exist and by excavating ancient sites. Of these monuments very few have been preserved. The only recourse therefore left is to excavate. Your patriotic Varendra, Kumar Sarat Kumar Ray, is always ready to help where the history of Bengal in general and of Varendra in particular is concerned. He has already announced his gift to the excavations of Varendra. The Archæological Department under Sir John Marshall has joined hands. And for the actual carrying out of the excavations the University also has co-operated. Three different bodies are thus co-operating. And the only question now is: whether and how the Rajshahi District will join and co-operate. Excavation is no small matter. It has its monetary and other difficulties. So far as the monetary difficulty is concerned, Kumar Bahadur, Sir John Marshall and the University authorities will grapple with it. But excavation taxes all the mental and physical capacities of the party. The members of this party consisting of University and V. R. Society men have got brains enough, perhaps more than enough, to stand the mental strain. But there is the physical strain also to be taken into consideration. It is by no means an easy task to stand the rigours of both heat and cold when we are encamped for excavation. The party has to face also the north-westers which may break out any day. It was the other day that our camp was infested by a north-wester, and at two after midnight we had to get out in that weather to look after our tents and things. That was a very trying thing, indeed. The Paharpur site again is a most extensive site. If you but walk round its boundary walls, you walk nearly a mile. The area we have excavated bears a very small proportion to the area we have yet to excavate, and if we make a rough estimate, it will take nearly ten years to excavate the whole site. And are we to face meekly the inclemencies of weather year after year for a period of these ten years without some body, public or private, taking measures to alleviate our sufferings and privations,

say, by raising a bungalow or a rest house there? We are not asking for something which is out of the way. Wherever excavation is being carried on, on an extensive scale, there you have some sort of bungalow to afford protection against the hot sun and rain storms. Take Taxila, Sārnāth, Nālandā, and so on. Every one of these places is provided with a bungalow. Why then not have one at Paharpur? The Collector of your District who is the President of this meeting this afternoon and who very kindly took the trouble of coming to our camp at Paharpur inspite of the day being sultry and seething hot has seen things with his own eyes, and he is of opinion that no enlightened District Board, however hard up, will refuse to help us with a bungalow. Swarms of respectable visitors will be pouring in at Paharpur in the course of two or three years as they have been doing at Taxila, Sārnāth and Nālandā, and the bungalow may soon prove to be a source of income. I refuse to consider whether the erection of such a bungalow would be in the interest of the Muhammadans who I am told form the bulk of the population of the Rajshahi District. The site we are excavating is a Buddhist site and has nothing to do with Hinduism or Muhammadanism. Fortunately for Bengal there is really no difference between Hindus and Muhammadans so far as the provincial interests are concerned. The home speech of the Muhammadans is Bengali and they themselves have made valuable contributions to Bengali literature. Who does not know Ismail Siraji and Kaikobad, two Muhammadan poets of Varendra? Did not a Muhammadan sub-registrar of Nator the other day translate the whole of the Koran into Bengali verse? It is all a question of Varendra. Will you or will you not help in the reconstruction of the old history of your country? Yuan Chwang, the Chinese pilgrim, has credited the people of Varendra with respect for learning. Will you or will you not prove true to the high estimation in which your forefathers were rightly held by a foreigner?

Reviews

Bombay 1660-1677. By Shafaut Ahmad Khan, Litt.D. F.R. Hist.S., University Professor of History, Allahabad, pp 419-517. Published by Henry Milford. There are many important and interesting documents relating to Indian History in the Public Record Office, the India Office and the British Museum of London, awaiting publication. They are not as a rule easily accessible to students working in India. It is true that transcripts can be secured but there are very few scholars in India who can afford to bear the enormous expense. Dr. Khan had copied some of these unpublished documents while he was in England. Those bearing on the Anglo-Portuguese negotiations about Bombay have been published in the present volume. It is needless to say that Dr. Khan has rendered an inestimable service to his fellow workers in India and the present volume should find its way to the shelf of every serious student of Indian History. Harry Gary's letter about Shivaji's sack of Surat and another short letter giving a brief account of Jai Singh's military and diplomatic victory over Shivaji, the Maratha hero's journey to Delhi and his subsequent flight are of considerable interest. Dr. Khan and his colleagues in the Allahabad History Department are doing excellent work.

Indian Historical Records Commission, Proceedings of Meetings, Vol. IV. Fourth Meeting held at Delhi, January 1922. Calcutta, Superintendent, Government Printing, India. Price Re. 1 13 *as*. We frankly confess that we cannot find the utility of this publication. Articles good, bad and indifferent have been brought together and published. But they do not necessarily deal with historical documents of any kind. No one will for a moment hold that the old Persian *twarikhs* are documents. Some of these papers again were long ago published elsewhere. The public do not seem to take much interest in the meetings of the Record Commission, and we hope that they will not complain that some of the influential members find or create there an excellent opportunity of advertising their own work and that of their protégés.

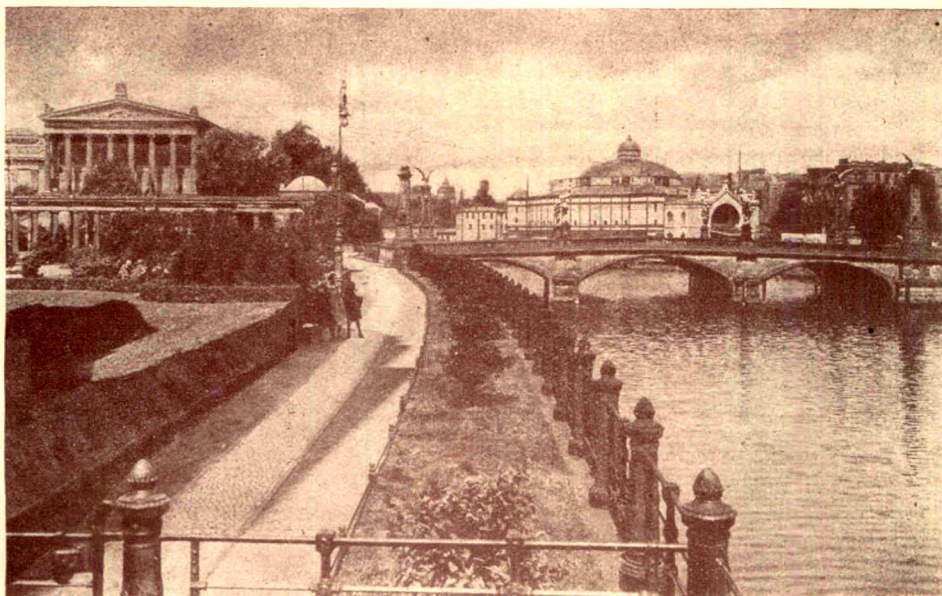
Marathi Gadyacha Ingraji Avtar or History of Marathi Prose during the British period by Prof Datto Vaman Potdar, B.A. Published by A. P. Bapat and Brothers, Poona. Price Rs. 2. Prof. Potdar is well known to all students of Maratha History and Marathi Literature. He has rendered excellent service to the cause of

Maratha History as the Secretary of the Bharat Itihas Sanshodhak Mandal and the volume under review will remove a long-felt want. The book is particularly valuable as it gives not only a connected and critical account of the growth of Marathi Prose literature but also contains copious extracts from many rare and old works to illustrate the style of the authors. Prof. Potdar conjectures that an account of the Bhonslas of Nagpur printed at Serampore by Carey in *modi* types must have been published about 1820. He is right in his conjecture. There is a copy of this extremely rare book in the Post-Graduate Library of the Calcutta University and fortunately the title page is not missing. The book was published in 1818. In the Pre-British days the growth of Marathi prose literature was mainly due to a number of able and learned Prabhu writers and it is a pleasure to note that modern Marathi is equally indebted to the literary exertions of the Prabhus.

Maharashtra Itihas Manjari or Select Extracts relating to Maratha History, Vol. I, by D. V. Apte. Price Rs. 2. Though meant for the average reader, this handsome volume will be useful also to the serious students of Maratha History. Mr. Apte has not confined himself to easily accessible works but he has selected extracts from many rare published and unpublished works bearing on Maratha History. Some volumes of Rajwade's Sources of Maratha History and Parasnis's Itihas Sangraha or even Khare's Aitihāsik Lekha Sangraha are not available in the market. Shiva Bharat has not yet been published and Radha Madhava Vilasa Champu has not yet attracted the attention it deserves. The great advantage of the present volume is that the extracts have been chronologically arranged and it is the lack of any chronological treatment that proves a great difficulty to the novice when he takes up a volume of Rajwade for instance. Mr. Apte's volume will therefore be an excellent guide to the beginner. Here he will be familiar with most of the important documents of the earlier period and he will have no difficulty in understanding them as all the archaic and unfamiliar words have been explained. We wish that printing mistakes might have been avoided both by Mr. Apte and Prof. Potdar. The volume under review ends with the third battle of Panipat and we are eagerly awaiting the next volume.

A Survey of Indian History, 1757-1858, by K. H. Kamdar, pp. 558. Price Rs. 3. The outside of the book is by no means attractive and there are many misprints but it will make an excellent text book and we have no hesitation in recommending it both to the University authorities and our undergraduates.

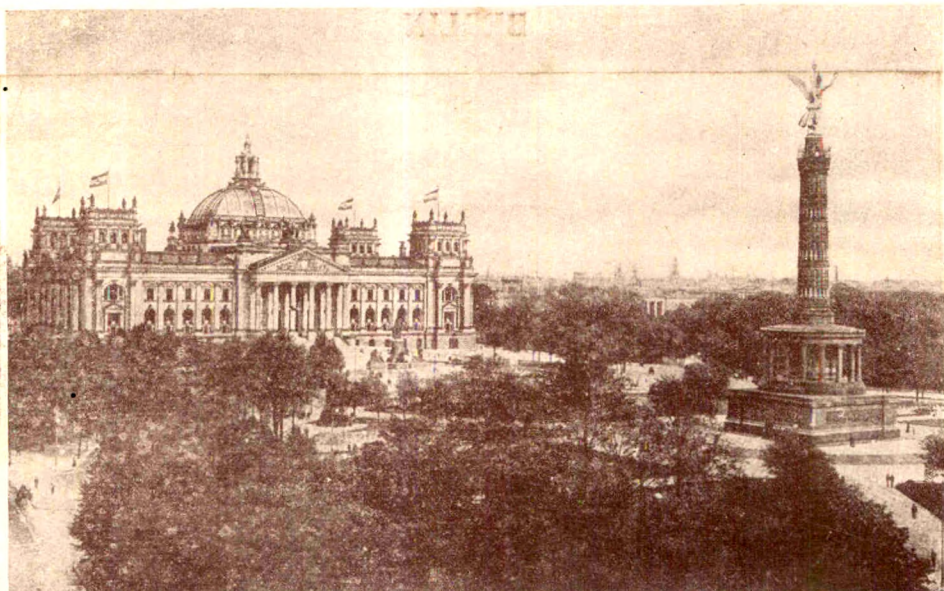
BERLIN



Portion of Lustgarten, and Busch Circus



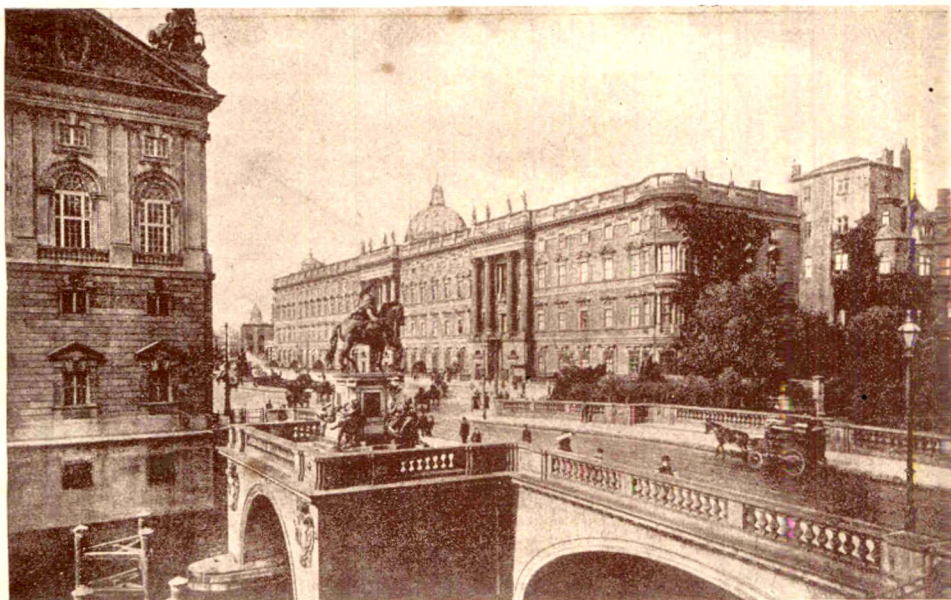
Unter-den-Linden with the Monument of Frederick the Great



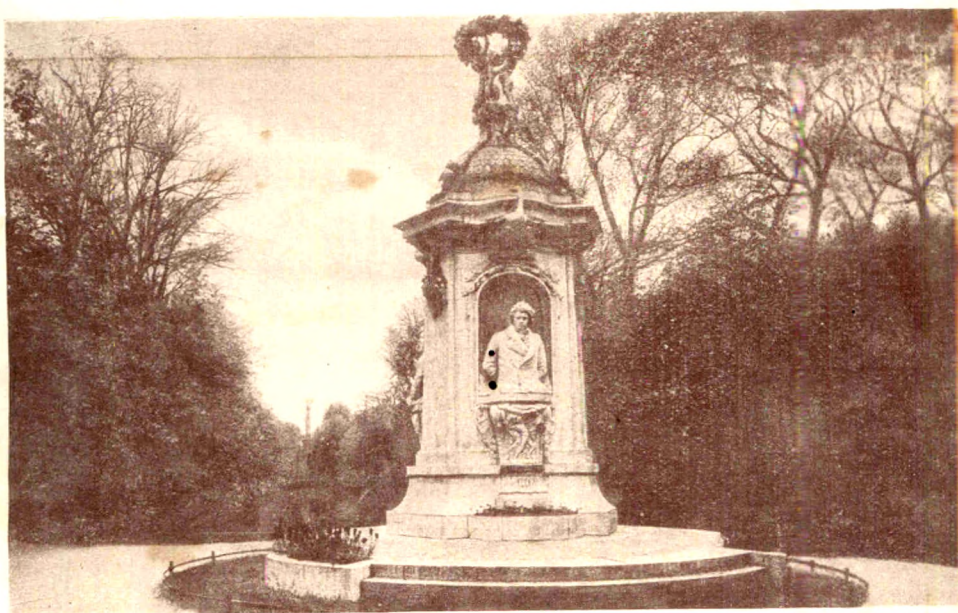
The Reichstag House and Column of Victory



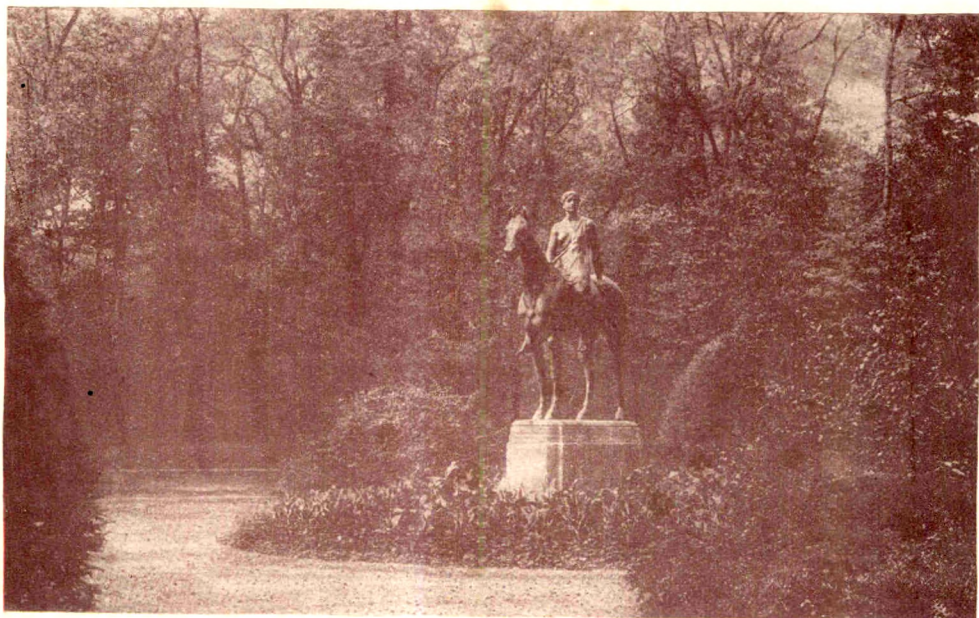
New National Gallery (formerly the Crown Prince's Palace)



Kurfürsten Bridge and Palace



Monument in the Tiergarten.



The Amazon Statue in the Tiergarten



National Memorial to Emperor William I



BHUPENDRA NATH BASU, Esq.
Our Vice-Chancellor

Ourselfes

UNIVERSITY COLLEGE OF SCIENCE.

It is well known that many of the important investigations in progress in the laboratories of the University College of Science have attracted attention in scientific circles. We desire to refer on the present occasion to the results obtained by Professor Bose on the Tracks of α -Particles in Helium.

In *Nature* of April 7, 1923, appeared a note from Dr. D. M. Bose, Ghose Professor of Physics, and Mr. S. K. Ghosh in which some photographs of the collision of α -particles with Helium and other atoms have been reproduced. Interesting evidences about the constitution of the Helium atom can be gathered from some of these photographs. One other photograph has been interpreted by the authors to represent the breaking up of the nucleus of a Nitrogen atom, with the expulsion of a constituent Hydrogen particle. It will be remembered that since 1919 Sir Ernest Rutherford and his co-workers in Cambridge have been engaged in trying to break up the nuclei of the lighter atoms like Nitrogen, Aluminium, etc., by bombarding them with α -particles. So far all evidences of such artificially-induced disintegration of atoms have been of an indirect nature depending upon the scintillations produced by the constituents of disintegrated nuclei on Zinc Sulphide screens. Efforts had been made in England (in Rutherford's laboratory), in France and America to directly photograph this disintegration of atomic nucleus, but up till now all such efforts have failed. The abovementioned note immediately attracted the attention of Prof. Rutherford, who has written the following letter to the authors :

NEWNHAM COITAGE,
QUEEN'S ROAD, CAMBRIDGE.

April 6, 1923.

DEAR SIRs,

Allow me to congratulate you on the beautiful Wilson photographs which appeared in *Nature* to-day. As you know Blackett in my laboratory has taken many thousands of photographs in helium and in air, but never observed the electron tracks or any evidence of disintegration which you have noted. It looks as if you are quite right in supposing it to be a disintegration of Nitrogen nucleus.

I am naturally very interested in evidence of such a very rare event and I would be greatly obliged if you could send me a proof of the photographs and of any other you find of special interest. With luck you might hope to catch another. The marked curvature of the track of the H-particle is very curious but may be connected with a deficiency of water vapour due to abstraction by the α -particle. Is the recoil H nucleus track less dense than the α -particle tracks? It ought to be; Chadwich has photographed a number of swift H nuclei recently here.

You probably know that Millikan found that two electrons were occasionally liberated by the α -particle from Helium. It is however of the greatest interest to get direct evidence as to how they come off and on their relative energy.

I wish you success in your further work.

Yours sincerely,
E. RUTHERFORD.

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DR. S. K. MITRA.

Dr. S. K. Mitra, University Lecturer in Physics is, our readers are no doubt aware, now in France, as Sir Raskbehary Ghose Travelling Fellow. He has been very successful in his researches on the measurement of wave lengths which he has carried out at the Institut de Physique at Nancy. His memoir on the subject has been published in the current issue of *Annales de Physique*, and the University of Paris has conferred on him the degree of Doctor of Science for this work. His public discourse on the scattering of light by transparent media (delivered in French) was highly appreciated, and naturally laid stress on the recent contributions from our University to this important and interesting subject. Dr. Mitra has further been engaged on the investigation of the demagnetising effect of electro-magnetic oscillation, and the results obtained by him will shortly be communicated to the French Academy.

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MR. SAMADDAR.

Our readers may be aware of the fact that at the invitation of the University, Professor Samaddar of the Patna College delivered a course of lectures on *The Economic Condition of Ancient India*. True to his *Alma Mater* Mr. Samaddar did not accept any honorarium. The University has since then published his valuable lectures and Dr. Jolly the great Orientalist has addressed the following letter to the learned Professor. "It gave me great pleasure to receive your valuable sending. I have been making quite a study of your handsome volume of Lectures on the Economic Condition of Ancient India. As a veteran in the field of Indian History, I bid you welcome as a new-comer. What a charming chapter is your Lecture V on the contents of the Kautiliya Arthasastra.

Being engaged on a critical new edition of that work, I can testify to the correctness of the account you have given of it. In Lecture II on the code of Manu you have successfully treated very important questions, including the vexed question of the king's property in soil. Surely he must have been a sort of over-lord, as you say, though private property in land was in existence. Lecture VI presents a very vivid picture of trade and commerce in the Buddhist period of Indian history." We congratulate the author on the success of his maiden work which we hope to review at length in our next issue.

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UNIVERSITY LEGISLATION.

The following correspondence, taken from the published Proceedings of the Syndicate, will interest our readers :

*Extract from the Minutes of the Syndicate
dated 20th April, 1923.*

" Read the following letter from the Minister of Education
addressed to the Vice-Chancellor :—

WRITERS' BUILDINGS,
CALCUTTA.

D. O. No. 118 Edn.

The 16th April, 1923.

MY DEAR MR. BASU, .

Your social party was of some assistance in enabling me to understand and, to a certain extent, appreciate the view-point of some of the prominent members of the Senate who were present on the occasion. I trust it similarly helped them in understanding the difficulties of Government in the matter. I would like to probe the possibilities of mutual understanding further especially with regard to University legislation. The question of an informal Conference for the purpose was suggested in your party and I promised to let you know my decision after further consideration. I am sure your friends in the University as well as the Government are agreed in thinking that the educational interests of the Province require a better understanding between

Government and the University. To further this object, I shall be prepared to call a Conference. The principal object of the Conference will be to discuss the question of University legislation having regard to the present financial position of the Province. I would like you to consult the Syndicate formally in this matter. If you so desire, you may place my letter before the Syndicate. If you and your friends in the University approve the idea of holding a Conference for the purpose mentioned, you may choose 3 to 5 Fellows of the University to represent the University at this Conference. I would leave it to you and the Syndicate to decide whether these gentlemen who will attend the Conference in the interest of the University should be formally elected by the Senate or chosen by the Syndicate or that you should send up their names in consultation with some prominent members of the University. In that Conference I would like to call a few members of the Legislative Council. The Officers of the Department, such as, the Secretary and the Director of Public Instruction, should be present in the Conference. It is to be understood that the Conference will be an informal one to meet the Minister as the representative of Government. If you and your advisers in the University agree to the course I have proposed, I would like you to send me the names of these gentlemen at an early date so that I can make the necessary arrangements before I may be called away from town on public business.

Yours sincerely,
P. C. MITTER.

To

BHUPENDRANATH BASU, Esq.,
Vice-Chancellor, Calcutta University.

Read also the following memorandum by Mr. Pranathanath Banerjee, M.A., B.L. :—

9, MALLICK LANE, BHOWANIPORE,
CALCUTTA.
19th April, 1923.

Memorandum.

I desire to place on record the following points in connection with the letter addressed by the Minister of Education to the Vice-Chancellor :—

I. At the tea party given by the Vice-Chancellor on the 12th April, 1923, at his house, the opinion was expressed by more than one member of the Senate—

(i) that the Bill or Bills framed by the Government should be dropped,

(ii) that legislation should not be introduced in the July session of the Council,

(iii) that the question of legislation may, with advantage, be considered by a mixed committee. The Minister of Education did not favour this idea.

II. The proposal that there may be a conference came from the Minister himself. The following sentence in the letter addressed by the Minister to the Vice-Chancellor is likely to create an erroneous impression as to what took place at the tea party :—

“The question of an informal conference for the purpose was suggested in your party and I promised to let you know my decision after further consideration.”

There was nothing left for “decision after consideration” by the Minister.

I have deemed it my duty to place these facts on record. I did not anticipate that casual conversations at a tea party would develop into a letter of the type addressed by the Minister to the Vice-Chancellor. I refrain from expressing an opinion upon the proposals contained in the letter till I have an opportunity to ascertain the views of the other members of the Syndicate.

P. N. BANERJEE.

RESOLVED—

That the following Committee be appointed to draft a reply to the above letter, the reply to be considered by the Syndicate at the next meeting :—

The Vice-Chancellor.

The Hon'ble Justice Sir Asutosh Mookerjee, Kt., C.S.I.

Mr. Herambachandra Maitra, M.A.

Rev. G. Howells, M.A., Ph.D., B.Litt., B.D.

Rev. W. S. Urquhart, M.A.; D.Litt.”

Extract from the Minutes of the Syndicate dated 27th April, 1923.

“Read the Proceedings of the Committee appointed by the Syndicate to draft a reply to a letter (dated 16th April, 1923), from the Minister of Education, dated the 23rd April, 1923.

Read also the following memorandum by Mr. Manmathanath Ray, M.A., B.L.

Memorandum.

I regret I cannot associate myself with the action which the Syndicate proposes to take on the demi-official letter written by the Minister for Education to the Vice-Chancellor.

I deem it objectionable on principle that a matter of such momentous importance as University Legislation should form the subject of discussion between the Government and the University in an informal manner. Such a course may lead to mutual misunderstanding, resulting in serious complications. This is illustrated by what has already happened. I gather from such of the Members of the Syndicate as were present at the social party given by the Vice-Chancellor that the proposal for a Conference originated with the Minister himself, while our Members were in favour of a Committee. The Minister, on the other hand, writes to the Vice-Chancellor that a Conference was proposed by the Members who left the question to the Minister for decision.

I further consider the proposal for a Conference as unnecessary and inopportune in view of events which have happened and cannot be ignored. The Minister states that the social party was of assistance in enabling him to understand and to a certain extent appreciate the view-point of some of the prominent members of the Senate. It is undeniable, however, that the Minister has hitherto had ample opportunity to understand and appreciate our views. On receipt of the draft bills from the Chancellor, the Senate appointed a Committee to examine their provisions in detail. The Committee drew up a full and reasoned report in two parts which was sent to every member of the Senate including the Minister himself who is an ex-officio Fellow. The report was discussed by the Senate on two days, the 10th February and the 3rd March, 1923. If a perusal of the report left the Minister in doubt as to the view-point of prominent members of the Senate he might well have attended the meetings of the Senate and listened to the debates though he need not have participated therein. It is not as if Ministers do not attend meetings of the Senate—all the three Ministers were present at the annual meeting of Senate in January, 1922, on the occasion of election of Members of the Syndicate. It cannot further be overlooked that the report framed by a Committee of the Senate and unanimously approved by that body with reference to the Bills introduced by Mr. Mallik and Mr. J. N. Basu could not have failed to enable the Minister to appreciate the views of the Senate on the subject of University Reconstruction. I am not convinced that a tea party and an informal Conference are really needed to help the Minister to ascertain and appreciate our views.

I am glad to find that the Minister appreciates the value of a "better understanding" between the Government and the University. I cannot overlook however the treatment which has been accorded to the Senate by the Government. On the 11th November, 1922, the Senate requested the Government to state the exact position at that time and to place the Senate in possession of such plans for reconstruction as might have been made by the Government. No reply was vouchsafed for two months, and then on the 13th January, 1923, intimation was given in a letter which can hardly be regarded as a model of courtesy, that a Bill amending the Act of Incorporation and the Indian Universities Act was under discussion. The letter which thus refused all information did not even state that a Secondary Education Bill, as has subsequently transpired, had already been completed at that time. I trust I shall not be misunderstood when I maintain that to keep the Senate at arm's length in this manner is not the most appropriate

way to establish a "better understanding" between the Government and the Senate.

I find it stated that the principal object of the proposed Conference will be to discuss the question of University Legislation, having regard to the present financial position of the province. In this connection, I cannot overlook what has hitherto happened. On the 23rd September, 1921, the Senate invited the Government to co-operate with the Senate in an investigation of the financial aspect of University reconstruction. No reply was sent by the Government. The Reconstruction Committee in their report dated the 3rd November, 1922, drew attention to this matter and suggested that Government should be pressed to accept the recommendation of the University. This was unanimously approved by the Senate on the 11th November, 1922, and was communicated to the Government on the 15th November, 1922. No reply has yet been received.

On these and other grounds, which need not be elaborated, I feel it my unpleasant duty to record that the offer of the Minister has not filled me with hope that we are likely in future to receive better treatment than in the past.

MANMATHANATH RAY,

Member of the Syndicate.

The 27th April, 1923.

RESOLVED—

That the following reply be sent:—

SENATE HOUSE,

The 23rd April, 1923.

MY DEAR MR. MITTER,

I have placed before the Syndicate for their consideration your demi-official letter containing your suggestion that an informal conference should be held with regard to University legislation.

The Syndicate gather from such of their members as were present at the social party in my house that they expressed the opinion that it was not desirable to undertake such important legislation in a Council whose term was about to expire and that any legislation regarding the University would be of such a complex nature that it was not only desirable but necessary to have the whole question thoroughly investigated and considered by a representative committee and therefore the introduction of such legislation in the July Session was practically impossible; of course all this presupposes that the proposed Government Bills should be considered *de novo*. The Syndicate are generally in agreement with these views. The Syndicate further gather that the suggestion of an informal conference proceeded rather from you than from the members of the Syndicate present. The Syndicate desire to add that in their opinion notwithstanding such a conference a committee such as has already been suggested

by His Excellency, will be required to explore the various matters which must arise in connection with any scheme of legislation. With this reservation the Syndicate are prepared to accept the suggestion of an informal Conference; you will of course understand that the opinions expressed at such conference cannot be binding on the Senate. They are convinced at the same time that in order to make it possible for the University representatives to take part in the discussions with advantage, it is essential that the Syndicate should be placed in possession of information of the financial position of Government in relation to the University.

They consider also that the Government plans for reconstruction should be communicated to us as requested by the Senate in their letter, dated the 15th November, 1922, unless indeed Government is prepared to treat the whole subject as an open problem.

As the proposed Conference will be informal, the Syndicate assume that it is not intended to have a Chairman.

If it should be decided, however, to have a Chairman, the Syndicate are of opinion that the Chair should be taken by some person who has not recently identified himself with any particular line of policy. As regards the place, the Syndicate think that the Conference should meet either at the Senate House or in the Council Chamber.

On receipt of your reply, the Syndicate propose to place the matter before the Senate.

Yours sincerely,
BRUPENDRANATH BASU.

The Hon'ble Mr. P. C. MITTER, C.I.E."

*Extract from the Minutes of the Syndicate dated
16th and 17th May, 1923.*

"Read the following letter from the Minister of Education addressed to the Vice-Chancellor :

DARJEELING,
The 10th May, 1923.

MY DEAR MR. BASU,

Your D. O. No. G-758, dated 28th April, 1923.

It does not much signify whether the suggestion of a conference proceeded from me or from some members of the Senate. My recollection is that it proceeded from some prominent members of the Senate. It is quite possible that our recollection of what took place in the course of a general conversation may vary. My main object being to bring about a

better understanding it is immaterial whether we should have a committee or a Conference. Before, however, I discuss the question of the appointment of a committee I desire to make the position of Government quite clear on two important points raised in your letter. These points are :—

- (1) That the Syndicate should be placed in possession of information of the financial position of Government in relation to the University and
- (2) Whether Government was prepared that their Bill should be considered *de novo*.

2. As regards information of the financial position of Government in relation to the University, you as also the members of the Syndicate are well aware of the general financial position of Government. The provincial Government of Bengal was started after the reforms with a deficit of about Rupees two crores and twelve lakhs, they retrenched to the extent of about Rupees one crore and fifty lakhs and passed three Taxation Bills. In spite of all this their financial position to-day is anything but satisfactory. In view of the general financial position it will be difficult for Government to give you and the Syndicate any definite assurance of financial assistance. Apart from the difficulties of the general situation you are no doubt familiar with the present constitutional position. Even if the finances of the Government were better neither the Minister nor His Excellency the Governor is in a position to assure the University of any definite financial assistance. The Ministry of Education and the Syndicate have, therefore, to proceed on the basis that it is not possible for the Government to hold out any definite assurance of financial assistance. It is needless however to assure you that circumstances permitting the Government will do its best to get a suitable grant for the Calcutta University, but we cannot build on this foundation.

3. As regards the second point you will readily appreciate the Government position. In inviting the Senate to a Conference, it was my intention to submit the various proposals about University Legislation to careful scrutiny and the position of the Government in regard to such proposals would depend largely on the attitude and the advice of the Syndicate and the University authorities. Till we have such advice it will not be possible for us to come to a decision in advance.

4. Before coming to the question of a Committee or a Conference, I think it is desirable to clear the ground a little. In our view legislation on the lines of the University Commission's recommendations without necessary financial backing will mean the breakdown not only of the Calcutta University but also of many private colleges. And so far as I am aware this was the view expressed by the Senate of the Calcutta University in their letter to the Government of India No. 624-G., dated 31st March, 1920. The same view was also expressed by the Calcutta University in their letter to the Secretary to the Government of Bengal, Education Department, No. G-54, dated the 23rd September, 1921. In the last mentioned letter they stated "The Senate was unanimously of opinion that reconstruction should not be undertaken unless the financial aspect of the scheme has been investigated and the requisite funds guaranteed." In the concluding paragraph of that letter, they observed, "It is necessary to reiterate the importance of a full enquiry into the financial aspect of the

financial reform outlined by the Commission. It is indisputable that requisite funds must be guaranteed before the scheme of reconstruction of such magnitude has been outlined by the Commission can be taken in hand *with or without modification*." In our reply, dated 22nd November, 1921, we agreed with the University that reconstruction should not be undertaken unless requisite funds were guaranteed. We further went on to say that our finances were in such a deplorable condition that we were not in a position to guarantee the necessary funds and therefore we saw no immediate prospects of legislation on the lines of the University Commission's Report. Both the University and the Government were therefore in agreement that without financial guarantee legislation on the lines of the recommendations of the University Commission should not be undertaken.

5. Such being the position as regards undertaking reconstruction of the University on the lines of the Sadler Commission I would invite your attention to the resolution passed by the Legislative Council in July, 1921, and to our letter on the subject, dated 9th August, 1922. I am sure you and the members of the Syndicate will appreciate that we cannot without very grave reasons ignore the recommendations of the Legislative Council. At the same time we are anxious to give every weight to the advice of the Calcutta University. The resolution, I may remind you, was passed against the advice and in spite of opposition of Government. The reply of the Calcutta University on the resolution above mentioned practically meant that we should legislate on the lines of the Calcutta University Commission's Report. This, as I have already pointed out, was not possible in view of the financial position of the Province.

6. I have placed before you frankly the position as I apprehend it with regard to the two important questions raised in your letter. I have also explained to you some of our difficulties, financial and otherwise. I am prepared to appoint at once a committee of 12 including 5 members recommended by the Syndicate, the Vice-Chancellor who will be the President, and seven other members. I will now proceed to state my views about the Committee.

7. Without going into details, it will be the function of the Committee to advise the Government on the following points :—

(a) Having regard to the report of the Sadler Commission the present financial position of the Government and the resolution of the Legislative Council already mentioned on what lines should the constitution of the University be framed for the present.

(b) What should be the relations between Government and the University and how best can co-operation between the University, the Ministry of Education and the Legislative Council be assured.

(c) What should be the nature of financial safeguards.

You will no doubt bear in mind that the Government is to a certain extent committed to introduce Legislation in the July session: already there are two private bills before the Council which it will be difficult, if

not impossible to resist, except by the introduction of a Government measure. For the recommendations of the Committee to be of any practical help, they must reach the Government in time for this to be possible.

Yours sincerely,

P. C. MITTER.

BHUPENDRANATH BASU, Esq.,

Vice-Chancellor, Calcutta University,

Senate House, College Square, Calcutta.

RESOLVED—

That the correspondence be placed before the Senate with the recommendation that while agreeing to the appointment of a committee, the Vice-Chancellor be requested to intimate to the Minister of Education the views of the Senate as recorded below :

A. I. University legislation should not be introduced in the July session of the Legislative Council for the following reasons :

(a) there is not sufficient time for a proper consideration, by the proposed Committee and by the Senate, of any measure involving a comprehensive reconstruction of the University, or for the formation and expression of public opinion regarding it ;

(b) it is not desirable to undertake such important legislation in the last session of a Council whose term is about to expire, as there will not be adequate time for deliberate and detailed consideration of a measure of such complexity and importance at its different stages.

II. The Committee should be left free to consider the whole question of University reconstruction in its various aspects.

III. The recommendations of the Committee should be based on the Report of the Sadler Commission with such modifications as may be rendered necessary by financial or other considerations.

IV. To make any reconstruction of the University of any use, it is absolutely essential that the Government should grant the University financial assistance on a reasonable scale.

V. The Senate has already given its opinion against the two Private Bills and trusts that Government will exert its influence to stay them.

VI. Academic opinion and educational experience of Bengal and Assam should be adequately represented on the proposed Committee ; and it is suggested that the Committee should consist of the Vice-Chancellor as the President and twelve other members, half of whom the Senate may be allowed to nominate.

VII. The recommendations of the Committee should be formulated in such a way that they may be readily embodied in the form of a Bill or Bills and should be published for criticism, before the Government adopts any measure for introduction into Council.

B. That in addition to the Vice-Chancellor the Senate do nominate six members to serve on the Committee.

MR. ARCHBOLD AND SIR ASUTOSH MOOKERJEE.

Our readers will read with interest the following letter which appeared in *The Times* (London) on the 6th April, 1923 :

To

The Editor of *The Times*.

SIR,

I am sorry to see from your correspondent's cable that Lord Lytton and Sir Asutosh Mookerjee have had a serious difference of opinion. Perhaps your readers will hardly realize at first blush what it means.

My old opponent, and I hope he will allow me now that our battles are over to call him so, my old friend, Sir Asutosh occupies a unique position in Bengal. He was, in my time at all events, the Bengali's hero, and "Ashu" was a household word in the Presidency. We know that when Calhoun took a pinch of snuff all South Carolina sneezed, and the same might, with suitable corrections, have been said of Sir Asutosh in Bengal. He was the one strong man, and a great gulf separated him from the timid few who dared to oppose him, and still more the timid, the still timider many whom he led wherever he chose. I have known a good many clever Indians in various parts of the country, but I never met any one to compare with Sir Asutosh for ability, force of character or courage.

Personally, I often thought that he was wrong, but I am not sure that in our stormy debates in the Calcutta University Senate we who differed from him were always right; we were always beaten, anyhow. But one thing was clear, and that was that Sir Asutosh was a genuine patriot. He hoped to lead the Bengalis into the green pastures of learning and research, but they were a contentious and troublesome people, and what seemed so simple a thing to us he knew to be a very difficult task indeed.

Sir Asutosh is a man of many parts. He is a successful lawyer and a mathematician of original mind. He has also an obvious interest in every form of intellectual attainment. For many years he devoted all the scanty leisure that a High Court Judge possesses to the interests of Calcutta University, and he dared to stand almost alone as a social reformer in the matter of the remarriage of Hindu widows. Only those who know India can realize what the last point implies. It seemed to some of us that, valuable as his services were in many directions, he would have seen his way more clearly had he made a short stay in the West. If one is concerned every day with Western ideas, one ought to see something of them in actual operation.

Obviously, the way to deal with such a man is either to fight him or to let him have his way. For compromises he would have—as he seems to have shown clearly enough in the present instance—the most profound contempt.

I am, etc.,

W. A. J. ARCHBOLD,

Late Fellow of Calcutta University.

12A, Old Court Mansions, Kensington, W. S.

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ASSAM AND UNIVERSITY REFORM.

At the last session of the Assam Legislative Council Srijut Nilmani Phukan moved on the 2nd May, 1923 :

“This Council recommends to the Government of Assam to take such action as may be necessary to secure an adequate representation for this province on the Senate and on the Syndicate of the Calcutta University or on such Councils and Committees as may be formed for the government and administration of the University under the reconstitution which is in contemplation following on the report of the recent University Commission.”

He said : I move this resolution with a hope that our anomalous position regarding the Calcutta University should be settled once for all. I am one of those who believe that for some time to come there is no hope for a University in Assam and, at the same time, I am not prepared to sit with folded arms showing apathy or inaction regarding University matters. To speak the truth, the Calcutta University was constituted at a time when Assam and other territories were also included in the Act of Incorporation. To-day we stand on that ground. There might have been other territorial changes regarding other matters in different provinces, but as regards university education there has been no change at all in the case of our province. I feel it my duty to urge this question before the House and upon the Government at this moment knowing, as I do, that at this time the Calcutta University has become a field for a tug-of-war. We must know our position at this moment. Recently, we found that certain Bills have been introduced into the Bengal Legislative Council to make reforms in university matters, but I find Assam is nowhere in these Bills, and the object of these Bills is undoubtedly far-reaching. As far as I could gather from the preambles of the Bills, they are now intent upon making changes regarding the funds of the University and to obtain a wider constitution for the University and also to revive the position of the Rector. Those are the three things, the chief points for which these Bills are introduced. If that be the case, if they want a wider constitution for the University, for whom is it? If they want greater financial control,—for whom? And if they want to revive the position and status of the Rector, for whom? The natural answer would be that it is for all those territories which even now form part of the Calcutta University. If that be the case, if that is the legal right which all these territories constituted under the Calcutta University have, then may we not claim at this moment that Assam should be properly represented in the Calcutta University?

But we are sorry to find that in the introduction of these Bills Assam was quite ignored. Regarding this there is at the present moment a great controversy—a great fight between the Vice-Chancellor and the Government of Bengal. We have nothing to do with this fight, but one thing that strikes me is that even the Governor of Bengal His Excellency Lord Lytton, is suspicious that our Government has been won over by the Vice-Chancellor to his side. I respectfully protest against such uncharitable remarks from a man of the position of his Excellency the Governor of Bengal. It is the business of our Government and the Government of Bengal to say whether these remarks are at all deserved by our Government. I am not in the know of the correspondence between the Vice-Chancellor of the Calcutta University and our Provincial Government. But, apparently, I say it cannot be said that a Government like ours might be won over to the side of the Vice-Chancellor without rhyme or reason. I protest we do not deserve this insinuation. My main point is thus, now that the University is being reconstituted this is the proper time for us also to establish our rights and claims which have been so systematically ignored from the very beginning. We have no proper representation on the University. That is an undeniable fact. We are not properly represented on the Senate and Syndicate of the Calcutta University, and I do not think the Government of Bengal have any right to legislate for us in that University now. The most that they can do is that they can get away from the Calcutta University, but they cannot dislodge us from the constitutional position we hold under the Calcutta University Act.

So I understand now there will be wider power exercised by the Calcutta University as an independent body. So if it at all comes under the control of the Government of Bengal then it is all the more reasonable that we should have a place in it. We should have more reason to press this resolution at this time, because so long our interests have not suffered,

we may take it, at the hands of the Government of India, but now we cannot leave our interests in the hands of the Government of Bengal to that extent. Apart from the question of legality or otherwise of these Bills—I am not a great lawyer nor a jurist to decide that—but apart from that question; I simply press this question and say that if we are to be under the Calcutta University we must have proper representation which we have not at this moment and with this end in view let us press with all the emphasis at our command that at this time if there be any reconstitution, Assam must be properly represented. I am really sorry to find that Assam is not taken into consideration by the Government of Bengal. If the position of the Rector is revived then where will be our Governor? This very question was very pertinently raised in the discussion of the Senate regarding these Bills, and I am glad to find that our renowned countryman, Mr. K. K. Chanda has argued this question at length. He said:—"In 1915, Sir Surendra, then Mr. Surendra Nath Banerjee, moved a resolution in the Imperial Legislative Council for the transfer of control over the Calcutta University from the Government of India to the Government of Bengal. At that time the representatives of Assam in the Council opposed the motion on the ground that Assam was subject to the Calcutta University. So long as the Governor General was the Chancellor, the Government and people of Assam could approach him easily and place their grievances before him which they could not very well do if the Provincial Government of another province was in charge of the University. Assam was at present under the Calcutta University and what was the position of Assam in this matter? Sir Asutosh Chaudhuri said 'absolutely none.' And actually that is the fact. If these Bills are passed and if the Bengal Government becomes the sole authority we shall be nowhere." Mr. Chanda continuing said "that the framers of the Bill forgot that

Assam was under the Calcutta University at all. How did Assam stand with regard to election or nomination? He did not wish to say anything about communal representation. There was nothing in the Bills about territorial administration. There was no chance of any one of Assam getting elected. He endorsed everything that Sir Asutosh Chaudhuri had said with reference to nomination. If the Bill was passed into law Assam had no chance of getting nomination in the University. The Bills illustrated the maxim 'Charity begins at home.' It was inevitable. As Assam was also under the Calcutta University why should it not be granted that privilege? What position would Government take up with regard to the matter? They were going to make the Minister of Education the Rector. Supposing they from Assam claimed a similar right that their Minister also should be made Rector, could they resist it?" And should we not make a similar demand? If the Government of Bengal claim that their Governor should be the Chancellor of the university, we with equal propriety can also claim that our Governor should be Rector at least, or we may claim that our Minister also should have a good position there.

Mr. Chanda continued "He might tell them that it was not in the power of the Bengal Legislative Council to legislate in the way contemplated." Then he entered into a discussion of the subject in detail. I need not go through all that. But I may say that our cause has actually been so ably pleaded before the Senate by Mr. Chanda, that I need not dwell on the subject any more. In any case we should have proper representation whether the University we must is controlled by the Government of Bengal or the Government of India. It is most important that so long as we are under the Calcutta University we must have some voice there. It is with that end in view that I move this resolution, not that we may have larger powers in the Senate or the Syndicate or any other body that will be constituted

for the administration and academical purposes of the University.

In conclusion, the speaker said that if the Government of Bengal claimed that their Governor should be the Chancellor of the University, Assam might with equal propriety also claim that their Governor should be the Rector, or they might claim that their Minister should have a good position.

Mr. J. R. Cunningham :—I may take it that the purpose of the resolution has in view is approved by the Council as a whole. In that case I am to inform the Council, that the Government of Assam has been in correspondence on the subject with the Government of India and that they hope that arrangements will be made in connection with the impending legislation, to which the hon. member has referred, and other Bills to which he has not referred, to give effect to the wishes of this Council as expressed in the resolution. The Government, therefore, gladly welcome the resolution as strengthening their hands in the matter.

Mr. A. J. G. Cresswell :—May I ask if I correctly understood the speaker to say that the Bengal Government or rather His Excellency Lord Lytton, had insinuated that the Vice-Chancellor had been, or was intriguing, or had intrigued, with the Government of Assam in order to work against the wishes of the Government of Bengal?

Srijut Nilmani Phukan :—Yes, it appears from a letter of Lord Lytton himself. He has accused the Vice-Chancellor of asking the Government of Assam to oppose the Bills. I may quote at length the very letter ;—

Mr. J. R. Cunningham :—I do not know if this letter which has been referred to was not supposed to have been a confidential letter and I seem to remember that objection has been raised to the publication of the letter. I venture further to suggest that it is inadvisable that we should as a Council intervene or appear to intervene in any way in a matter affecting the relations between His Excellency

the Governor of Bengal and the Vice-Chancellor of the University.

Mr. A. J. G. Cresswell :—Well, may I ask that the first speaker will withdraw his remarks. They are insinuating.

Srijut Nilmani Phukan :—I have already said that I am not a competent person to discuss the matter which is now looming so large in the public eye. The correspondence between His Excellency the Governor of Bengal and the Vice-Chancellor is already before the public. We have got the letter of His Excellency to the Vice-Chancellor in the press in clear language : “ You have appealed to Sir Michael Sadler, to the Government of India and the Government of Assam to oppose our Bill.” I do not know whether it was confidential or not. I have got it in the paper. I do not for one moment want to judge whether His Excellency was right or wrong. I am not going into the merits of the question. I am simply telling what is in the paper. As I have said, I do not know whether it is confidential or not. I have made no insinuating remarks in any way. I have simply stated the facts. I am not prepared to withdraw my remarks.

The resolution was carried unanimously.

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Here is an interesting extract from the “ *Statesman* ” :—

UNIVERSITY STUDENTS EXAMINATION.

VERY LARGE ENTRIES.

During the past few weeks in Calcutta over 15,000 students drawn from all parts of Bengal, have sat for examinations held under the auspices of the University. The number of students sitting for University examinations in Bengal has been steadily increasing during the past few years, and this despite the fact that the territorial jurisdiction of the Calcutta University has been curtailed by the establishment of Universities at Patna, Burma and Dacca.

The following table shows the number of students sitting for examinations under the Calcutta University during the past three years :—

		1920.	1921.	1922.
Matriculation	..	17,563	19,125	19,153
Infer. Arts	...	5,432	4,858	3,747
Infer. Science	...	1,748	1,851	1,911
B.A.	...	3,827	3,927	2,799
B.Sc.	...	936	608	505
M.A. (About)	...	500	549	522
B.L. (One term only)	...	535	756	720
Total	...	29,741	31,674	29,357
Total for three years		90,722		

To arrange for the examination of such a large number of students naturally entails much labour and thought on the part of the University authorities. Not only the numbers, but the variety and extent of the subjects in which examinations are held, present a bewildering problem. An idea of the latter can be gathered from the fact that the Calcutta University undertakes examinations in such difficult languages as Syriac, Tibetan, Classical Armenian and Hebrew. Competent examiners and paper-setters have to be found and these, as is obvious, are not easily obtainable. In fact, the problem became so complicated and difficult that in 1917 the University authorities appointed a Controller of Examinations at a monthly salary of Rs. 1,000, following upon a serious leakage of question papers.

The approach of the examination season is a period of feverish activity on the part of the students. "Burning the midnight oil" is no unusual thing with students, some of whom put in as many as eighteen hours' work per day prior to the examination. Interesting stories are told of the manner in which they "sweat" for their studies.

THE ANNIVERSARY OF THE FOUNDATION OF
ST. BARTHOLOMEW'S HOSPITAL.

In December, 1922, a letter was received from the President and Governors of the St. Bartholomew's Hospital and the Priory Church, London, inviting the Hon'ble the Vice-Chancellor to appoint a delegate to be present at the Celebration of the 800th Anniversary of the Foundation of St. Bartholomew's Hospital and the Church to be held in London on the 5th, 6th and 7th June, 1923.

Arrangements have since been made to send the following Congratulatory Address in Sanskrit for presentation to H. R. H. the Prince of Wales who is the President of the Hospital :

॥ श्रीरसु ॥

अभिनन्दनम्

महदिदमानन्दासदमस्माकम्—यत् कलिकाताविश्वविद्यालयसभाध्यक्ष-
भावमवलम्ब्य श्रीमतामल्युदारचरितानां विश्वप्रसिद्धवर्तुलोभियामहाचिकित्सालय-
कार्यसंपादकानां भवतामष्टमहेन्द्रिमहोदयसंरचितस्योक्तमहाचिकित्सालयस्याष्टम-
शतकाब्दपूर्तिमहोत्सवस्थावसरमनु वयमस्माकमामन्त्रणस्य कृते नितान्तमेव सानन्दं
सान्तःकरणं च प्रथमं कृतज्ञतां प्रकाशयामः ।

निश्चप्रचमिदं विपश्चिदपश्चिमानाम्—यत् वर्तुलोभियामहाचिकित्सालयोऽयं
महात्मनः परोपकारचिन्तासर्वस्वस्य रोमपत्तने रुग्णावस्थायामवस्थितस्य प्रथम-
हेन्द्रिमहोदयस्य प्रतिष्ठापूरणार्थं तदन्तरङ्गभक्तेन रेहियर महोदयेन
त्रयोविंशत्युत्तरद्विशतोत्तरसहस्रतमे वत्सरे प्रतिष्ठापितोऽद्य यावत् विनैवान्यथा-
भावं बहूनामकिञ्चनानामाहारावसथादिप्रदानपुरःसरमल्युत्तमेन सद्येन च
चिकित्सनेनोत्तरोत्तरमभिष्टुद्धिं प्रपन्नः ईशान्दराजधान्यामेक एव प्राचीनतमः
सर्वादरणीयश्च वरीवर्तीति ।

तदत्र भवताम्—

आस्ते रुग्णहितावहं वसुशताब्देऽभ्योपि नार्वाक्तनम् ।
 शुषप्रज्ञजनैर्नृतं प्रथितवर्तोलिमियाहं क्षितौ ॥
 तोषस्यास्यदमाङ्गभूमितिलकं विस्मापयत् सर्वथा ।
 षष्ठंशानुपभुञ्जतामपि भृशं यज्ञास्प्रितालं महत् ॥१॥
 मुग्धविज्ञसदृशोपकारकस्यास्य भाव्यचिरमुखवो महान् ॥
 खोपचुम्बितयशोमहोरुहाऽनेन नूतपरिवत्सरं यतः ॥२॥
 पादविन्यसनमिष्यते सुदा कर्तुमित्यखिलपण्डिता भृशम्
 ध्यानसन्निहितमेश्वरं वपुः संप्रणस्य निरता महोत्सवे ॥३॥
 यः सर्वेषां मुदमनुपमां प्राप्तकालो विधातुम्
 वन्द्ये तस्मिन्विपुलविभवे कालिकातानगर्याः ॥
 गोर्वाणीनां प्रसरणकृतो विश्वविद्यालयस्य
 यन्तारो भो वयमिह महे शास्त्रहे मङ्गलं वः ॥४॥

चिकित्सालयो हि न केवलमाधिभौतिकरोगनिर्हरणोपायप्रधानः, अपितु
 अधिदैविकाध्यात्मिकरोगनिरासत्तमपथप्रधानोऽप्येत्याद्युर्वेदाचार्याणां श्रीभेलचरक-
 सुश्रुतवाग्भटादीनां परमो हि राजान्तः, तदा तदा देवताराधननियमनव्यवस्थापनेन
 वर्तलोमियामहाचिकित्सालये, यत्र तदेकदेश एव कश्चन स्वल्पदेवायतनत्वेन
 परिकल्पितः, तत्रैकत्रैव परिपाल्यत इति संप्रति सर्वादृशीं महाचिकित्सालयो
 भवतामयमेक एवेत्यत्र न वयमणुमात्रमपि संशेमहे ।

अत्रहि चिकित्सालये चिकित्साचञ्चवः शारीरतत्त्वविज्ञानचणाः तत्तादृश-
 नूतननूतनचिकित्साप्रणालीगवेषणावित्ताश्च बहवः किल चिकित्सकमहोदयाः
 अध्यापनादिभिर्बहुभिरुपायैर्बहून् किल विद्यार्थिनः प्रतिसंवत्सरं समुन्नतिमान-
 यन्तीति यूरोपखण्डस्य भारतवर्षस्य किं बहुना सर्वस्यापि लोकस्य नितान्तमेवोप-
 कुर्वत इति नेयमतिशयोक्तिरिति नितरामेव वयं विश्वसिमः ।

भारतवर्षे ह्यस्मदीये सुगतादिसन्नय ऋग्वेदादिसमये वा यादृशी चिकित्सालय
 प्रणाली प्रमाचर्यैर्व्यवस्थापिता समासीत्, सैव पुराऽपि शतकाष्टकादिङ्गान्द
 राजधान्यामपि संपादितेति सत्यमिदम्—यदेकेन भगवता सर्वान्तर्यामिन

सर्वेषामपि जीवराशीनामेकमेव तत्त्वगवेषणपाटवं समर्पितमिति वैषम्यनैर्घृण्यादि-
दोषमेकमपि न वयं परमात्मनि सावसरं पश्यामः । नहि देशविशेषो जाति-
विशेषः कालविशेषो वा तत्त्वगवेषणानिमित्तम्, किन्तु यथायोगं भगवदपितानां
स्वस्वीयबुद्धिविशेषाणां तत्तत्कार्येषु विनियोजनमेवेति तदा तदा कार्यविशेषेषु
स्वीयबुद्धिविनियोजनेन महान्तमुपकारं लोकस्यादधानानां भवतां कोनु नाम
नाभिनन्दनार्थं प्रवर्तताम् ।

अत्र चरन्ते वयमिदमेव निवेदयामः—यत् बर्तुलोमियाचिकित्सालयोऽय-
मुत्तरोत्तरमभिवृद्धिं गतोऽप्यप्रतिमां समुन्नतिं नियतमेव समापस्यति, यदि
श्रीभेलचरकमुशुतादिसंप्रदायोऽपि यथायोगं तत्राध्यापनाचरणादिना पर्यालोच्यत
इत्युक्तमहाचिकित्सालयप्रवर्तकाः सर्वेऽपीतः परं तत्रापि स्वीयं कृपाकटाक्षं
विनियुञ्जतामिति ।

परमात्मा हि भगवान् यो हि नाम नामभेदमात्रेण शैवेः शिव इति वैष्णवै-
विष्णुरिति गाणपतैर्गणपतिरिति सौरैः सूर्य इति शाक्तैः शक्तिरिति मीमांसकैर्धर्म
इति वेदान्तिभिः ब्रह्मेति बौद्धैर्बुद्ध इति जैनैर्जिन इति भवादृशैश्च ख्रिष्ट इति च
संगीर्यते, नहि वयमत्र कमपि स्वरूपभेदं पश्याम इति चिकित्सालयेऽत्र प्रतिष्ठापितं
देवतायतनमपि परमात्माधनपर्यवसाय्येव भवतीति सर्वेषु दृष्टफलेष्वपि-
कर्मसु भगवदाराधानमावश्यकं सूचयन्त उक्तचिकित्सालयप्रवर्तका अपि सर्वादृशां
एवैत्यत्र न वयं लेशमात्रमपि विशेषह इति विस्तरभयादुपरुंहरन्तो वयमिदमेव
सूचयामः—यदुक्तमहाचिकित्सालयस्य सर्वथा समुन्नत्यर्थं सर्वेऽपि वयं भगवन्तं
परमात्मानमेव शरणं गन्तुमर्हामः । तदत्र वयमिदमेव सान्तःकरणमाशास्त्रहे-

यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनः ।

बौद्धा बुद्ध इति प्रमाणपटवः कर्तेति नैयायिकाः ॥

अर्हन्नित्यथ जैनशासनरताः कर्मेति मीमांसकाः ।

सोऽयं वो विदधातु वांछितफलं ख्रिष्टः स वो दैवतम् ॥

इति

कलिकाता,
दोसपूर्णमा, १३२८ ।

श्रीयुक्ताशुतोषमुखोपाध्यायः,
कलिकाताविश्वविद्यालयसभाध्यक्षः ।

MAY THERE BE PROSPERITY

CONGRATULATION

It is a matter of great pleasure to me that I am offering my hearty first gratitude as the Vice-Chancellor of the Calcutta University for the invitation sent by you, the noble managers of the BARTHOLOMEW HOSPITAL of world-wide fame on the occasion of its eighth centenary, a Hospital maintained by Henry VIII.

It is well known to the learned that this BARTHOLOMEW HOSPITAL, founded in 1223 A. D. by the noble-hearted RAHERE, the devoted follower of large-hearted Henry I who was intent on the good of others, to give effect to his resolution when he was lying ill in the city of Rome, is supporting even up to this time without any change, many helpless persons by giving them food and shelter and by treating them with sympathy and thus steadily progressing, now holds the foremost place as the oldest and the most esteemed institution of the kind in the capital of England.

I

There is on earth the famous BARTHOLOMEW HOSPITAL conferring blessings on the sick, not less than eight centuries old and praised by all people of refined intelligence; a great Hospital that is a source of happiness, is an ornament of England and that has filled with surprise even the kings.

2

Of this hospital that has done good equally to the ignorant and the wise the great centenary festival will be celebrated; when its heaven-kissing tree of fame

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is merrily going to step into a new year, all the savants making obeisance to the Divine shape realised in meditation join the festival.

4

In that adorable and pompous festival which has arrived to give unprecedented joy to all, I, as the Vice-Chancellor of the Calcutta University invoke blessings on you.

A hospital is a means of not only curing bodily ailments but supernatural and mental disorders as well; such is the view of Bhela, Charaka, Susruta, Vagbhata and other teachers of Ayurveda. Enjoining divine worship at stated times in the BARTHOLOMEW HOSPITAL and setting apart a particular place there as a chapel, I have not the slightest doubt, the great BARTHOLOMEW HOSPITAL has now become a model for all such institutions.

In this hospital great physiologists skilled in the healing art, and great physicians noted for their research in new methods of treatment, by lectures and various other means are improving the students every year and are thereby conferring a great benefit on Europe and India and, I believe it can be said without any exaggeration, on the whole world.

The system of hospital management enjoined by eminent Professors in India in the Rigvedic or Buddhistic age was indeed the same as has been in practice in the capital of England from the eighth century. From this the truth is established that one Lord, the eternal ruler of all, has endowed all beings with the same skill in search for truth and thus we see there is no ground for imputing to the Supreme Soul any such fault as partiality and cruelty. No particular country, no particular race, no particular age, has any special fitness for search after truth which depends entirely on the application of our divinely bestowed talents to congenial work. Thus who would not

congratulate you on your conferring so great a boon on mankind by applying your talents to the most congenial work?—

At last, I beg to make only this remark that though this BARTHOLOMEW HOSPITAL has steadily developed, it will rise to unparalleled greatness if the systems of Bhela, Charaka, Susruta, and others are thoroughly discussed there both by teaching and practice, and so you all, the managers of the great Hospital, will henceforth turn your merciful eyes to this matter.

The supreme soul is the Lord, though under various names he is called Shiva by the Shaivas, Vishnu by the Vaishnavas, Ganapati by the Ganapatas, Sakti by the Saktas, Dharma by Mimansakas, Brahma by Vedantists, the Buddha by the Buddhists, Jina by the Jainas, and Christ by yourself; and as I do not see any essential difference in these, the House of God erected in your Hospital, serves the purpose of worshipping the Supreme Soul; hence, I have no doubt, that you, the managers of this Hospital, thus indicating that in all affairs bearing fruit in this life divine worship is necessary, have become the models for all. Now concluding this to avoid prolixity I beg to suggest, that for the improvement of the great Hospital we should all take refuge in the Supreme Soul.

Thus I heartily pray that

He whom the Shaivas worship as Shiva, the Vedantists as Brahma, the Buddhists as the Buddha, the Naiyayikas skilled in the science of Logic, as the Agent, those who follow the Jaina canons as "Arhat," the Mimansakas as "Karma" and who is called Christ, your Divinity, may bestow the desired fruit on you.

THE END.

CALCUTTA,
The full moon day of the
Dola festival, 1329.

} SRI ASUTOSH MUKHOPADHYAY,
Vice-Chancellor,
Calcutta University.

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OUR PICTURE GALLERY.

The Varan-dālā.—The frontispiece in this number may puzzle such of our readers as have no intimate knowledge of social life in Bengal. It illustrates a ceremony in vogue in Bengal and also in other parts of India. The word, literally translated, would mean *the basket of welcoming*; it is a basket-work tray, or a large copper-plate, which is filled with a number of things regarded as auspicious in Hindu ritual—*e.g.*, a lamp with five wicks, flowers, fruits of the earth (bananas and areca-nuts), betel-leaves, some earth, turmeric, vermilion, cowrie shells, a conch shell, incense, sandal-paste, a *chowry*, etc. This tray is held by women with husbands living, and presented before the image or symbol of the gods. Among the ceremonials connected with the wedding or with investiture with the Brahmanical sacred thread (*upanayana*), the *varan-dālā* plays an important part—the bride and bridegroom and the young initiate having their foreheads touched with the tray by their mothers in token of blessing.
